

*Bridge*  
The Christian  
CENTURIANS

Observations, Advices,  
and Resolutions:  
Containing  
Matters DIVINE and  
MORALL.

Collected according to his owne  
experience,  
By PHILIP SKIPPON  
Serjeant-major-gene-  
rall, &c. SA MD

*In all things I have said unto you be cir-  
cumspect, Exod. 23. 13.*

*Finally brethren, whatsoever things are  
true, whatsoever things are bonest, whatso-  
ever things are just, whatsoever things are  
pure, whatsoever things are lovely whatso-  
ever things are of good report, &c. Phil. 4. 9.*

*Those things which ye have both lea-  
ned and received, and heard, and seen (accord-  
ing to Gods warrant, Isa. 20. 8.) doe, Phil. 4. 10.*

London printed by T. B. for  
Samuel Enderby at the Starre in  
Popes-head Alley, 1645.







*To all Souldiers, of what  
degree soever, that desire  
to walk Christianly and  
Circumspectly.*

*Fellow souldiers and friends :*



O the two former Treatises  
of Gods promises of good  
things to us,  
and of our Vowes of obe-  
dience to him, which by  
his alone help I have pub-  
lished ; I adde these few  
fragments following, and

## *The Epistle, &c.*

because I will be as little tedious as I can, I shall only commend them to your carefull consideration, observation and practice, as you may find them agreeable to sound doctrine and good manners, and usefull to your occasions, and them and you to the especiall blessing of our God in the Lord Jesus.

*The*



## The Contents.

<b>R</b> ight rules to live by,	page 4.
A sure Stay in extremity,	p. 8.
The right way to goe to worke,	p. 46.
Briefe Prayers upon diuers occasions,	P. 53
Short Ejaculations,	p. 69
Comforts against the Nick-name of Puritane,	p. 81
Many divine and morall Observations,	p. 98
Renewed Resolutions,	p. 115
Some marks of a malicious man, and the contrary,	p. 131
The former Observations continued,	p. 133
Resolutions in an especiall businesse	p. 142
A 3	Christian

## The Contents.

Christian carriage in a great calamity	p. 145
Commendable carriage in his place,	p. 148
More Observations added,	p. 155
Sufficiency of Gods grace,	p. 171
How to urge the Lord to preserve us from sinne,	p. 173
Concerning governing the tongue,	p. 175
Concerning walking vwith God,	p. 181
Briefe Rules for particular practice,	p. 191
Examples of godly Souldiers,	p. 197
Rules of Justice,	p. 199
undeniable prooffe of the truth of Gods word,	p. 221
A few plaine and pleasing instructions for all times,	p. 231
An Advertisement about the nature of our Calling,	p. 237
Concerning	

## The Contents.

Concerning generall Obedience,  
p. 272

Five sorts of Verses, p. 277

The Observations continued, p.  
290

More of vvalking vwith God,  
p. 292

More holy Resolutions, p.  
296

Of mourning for the finnes among  
us, p. 299

His acknowledgement of God,  
p. 301

How to carry himselfe consci-  
onably and commendably in the  
Leaguer, p. 305

How to stirre up right Christi-  
an Resolutions for Gods Cause  
and against his Enemies, p.

Of Mortification, p. 332

Helpes to an holy Life, p.  
337

Motives to watchfulnesse, p.  
342

## The Contents.

*More Christian Resolutions,*

P. 343

*Decay in Prayer,*

P. 346

*Serious Admonitions to his Family when they are to worship God,*

P. 379

Thus farre of the Contents briefly, and according to these numbers ( God willing ) you shall find the severall matters marked.



A





*A Prayer.*



Lord God of all  
wisdom, good-  
ness, grace,  
power & truth,  
my reconciled  
God, most gra-  
cious Father and onely helper  
in Jesus Christ; I the most ig-  
norant, finfull, unworthy,  
weake, wretched of all other,  
doe most humbly, unfainedly,  
instantly, entirely and unces-  
santly beseech and urge thee of  
thy infinite mercy, through thy  
unsearchable wisdom, by thy  
unresistable working, according  
to thy infallible promises,

B

not.

notwithstanding my dark ignorance, unmeasurable sinfulness, great weaknesse and most extreame wretchednesse; yet, notwithstanding all my unworthinesse and all other impediments, speedily, seasonably, effectually & constantly, through the assistance of thy most holy Spirit, to stirre up my heart diligently to search, to enlighten my understanding, clearly to discern, to strengthen my memory constantly to retaine, to sanctifie my affections feelingly to apply, to inable me in my practice conscionably to make use of every particular of the following observations, advices and resolutions, as may be most profitable to thy great glory, the good of thy Church, the gracing my Christian profession, the stopping the mouth of prophane and injury, the preventing, distasting others, and



and other advantage against  
me, the benefit of my Family,  
my outward credite and com-  
fort in thy feare, with thy fa-  
vour and blessing, my poore  
soules present peace, & everla-  
sting happinesse, all as for now  
best in thy sight, onely through  
the al-fufficient merits and per-  
petuall mediation of thy most  
deare and onely Son, my alone  
sweet Saviour and intercessor  
Christ Iesus, through whom (as  
I have infinite cause beyond all  
I can conceive, remember or  
expresse for all thy mercies, for  
this and a better life afforded;  
and assured to me, especially  
for the understanding, life,  
health, time, opportunity and  
grace thou hast pleased to  
vouchsafe unto me, to collect  
and write these observations,  
advices and resolutions, for my  
better government, greater set-  
tling and further edification) to  
thy

## 4 Rules of Life.

thy most glorious Name be  
all honour ascribed by all  
meanes for evermore, Amen,  
even so be it, Amen, Amen.



*Some short and streight, solid  
and sound Rules to leuell  
his life by.*

1. **W**Hen thou risest, let thy  
thoughts ascend, that  
grace may descend; let thy Sa-  
crifice be an innocent heart, offer  
it daily with that devotion, that  
it may shew thou both knowest,  
and acknowledgest his holinesse  
and greatnesse with whom thou  
hast to doe.

2. Where thou owest, pay  
duty, where thou findest returne  
curtise, where thou art knowne  
deserve love, desire the best, dis-  
daine none but evill company.

## Rules of Life.

3

Take heed of proud, peevish, prating, passionate, dissembling, distastfull, jeering, malicious, lying, contentious, upling, filthy fellows.

3. Grieve, but be not angry, at discourses, redresse, but revenge no wrongs, doe good to them that use thee unkindly, yet so remember pitty, that thou forget not decency.

4. Let thy attire be such as may shew a sober mind, frame thy selfe with such modesty, as may silence the untemperate tongue.

5. Be mindfull of things past, carefull of things present, and provident of things to come.

6. Goe as thou wouldest be met, sit as thou wouldest be found, speake as thou wouldest be heard, and doe as thou wouldest be seen.

7. Beare affliction patiently,

B 3

con-

## 5 Rules of Life.

converse cheerfully, order thy  
business secretly, wisely, sure-  
ly; avoid freeness and familiar-  
ity, discover no affection ha-  
stily, speak not thine owne sus-  
pitions suddenly, meddle not in  
others matters needlessly; trust  
God most in greatest extremi-  
ty, forget not how he hath help-  
ed formerly, commend all in  
wel-doing unto him continu-  
ally.

8. Demean thy selfe in all  
things, as in the sight of God  
continually, who is acquainted  
with all thy wayes thoroughly,  
who though thou beest never so  
secret seest thee, & who doubt-  
lesse will have a strict account  
of thee, therefore deceive not  
thy selfe, for he will not be  
mocked by thee.

9. Take heed of sinne and  
the occasions thereof watch-  
fully, having sinned, lye not  
therein impatiently, neither  
sooth

## *Rules of Life.*

sooth thy self therein foolishly,  
for sinne will bring sorrow and  
shame undoubtedly.

10. Repent, break off, beg  
pardon, grace and peace speedily  
and soundly, watch to doe  
well sincerely, beleeve, all  
shall be well, Piety hath the  
promise infallibly, 1 Tim. 4. 8.

11. When thou goest to bed  
read over the cartiage of that  
day seriously, reforme what is  
amiss unfainedly, give humble  
thanks for what is orderly,  
and so commit thy selfe to him  
that watcheth over thee fatherly,  
powerfully, faithfully.

*Lord make me in all things upright  
before thee, and be in all things  
God al-sufficient to me,  
Gen. 17. 1.*



*A sure stay in greatest  
extremity.*

**B**EING in most extreame perplexity of spirit, and in great outward distresse, all threatening uttermost misery, even without any appearance of remedy; knowing no other way to comfort and settle himselfe, he plyed his prayers, and betooke him to Gods promises, submitting to his good pleasure for the issue, especially (by the Lords good grace) he remembered these choyce places of Scripture, & they upheld him, he had else fainted utterly.

*Who is among you that feareth  
the Lord? that walketh in dark-  
nesse*

## Asura Stay. 9

ness, and hath no light; let him  
trust in the Name of the Lord and  
stay upon his God; Isa. 50:10.

Alas, for that day is great, so  
that none is like it, it is even the  
time of Jacobs trouble, but he  
shall be saved out of it; Jer. 30:7.

The Lord also will be a refuge  
for the oppressed, and a refuge in  
times of trouble; Psal. 19:19.

God is our strength and refuge;  
a very present help in trouble;  
therefore we will not fear though  
the earth be removed, and though  
the mountains be carried into the  
middle of the Sea; Psal. 46:1, 2.

Behold I am the Lord, the God  
of all flesh, is there any thing too  
hard for me? Jer. 32:27.

God hath power to help and to  
cast down; Amaziah said, but  
what shall I doe for the 120 Tal-  
lents? he said, the Lord is able  
to give thee much more then this;  
2 Chron. 25:8, 9.

If thou altogether boldest thy  
B. 51. 02. 111. peace.

Peace at this time, then shall their enlargement and deliverance arise from another place, Est. 4. 14.

God spake and it was done, he commanded and it stood fast, Pl. 33. 9.

He shall deliver the needy when he cryeth, the poore also, and him that hath no helper, Psal. 72. 12.

When the poore and needy seeks water and there is none, and their tongue faileth for thirst, I the Lord will heare them, I the God of Israel will not forsake them; I will open Rivers in high places, and Fountaines in the midst of the Valleys; I will make the wilderness a poole of water, and the dry Land springs of water, that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, Isa. 41. 17, 18, 19.

He clave the Rocks in the wilderness, and gave them drink out of the great depths, Psal. 78. 15. Num. 20. 11. And



And the Lord said unto Moses,  
In the Lords hand waxed short?  
thou shalt see now, whether my  
word shall come to passe unto thee  
or not, Numb. 11. 23.

Prove me now herewith saith  
the Lord of Hosts, if I will not  
open you the windowes of Heaven  
and poure you out a blessing, that  
there shall not be roome enough to  
receiue it, Mal. 3. 10.

Jesus fed 5000. men, besides  
women and children, with five  
loaves and two fishes, Matth.

14. 17, 21. With God all things are possible,  
Mat. 19. 26.

I know that thou canst doe all  
things, Job 42. 2.

He performeth the thing that is  
appointed for me, and many such  
things are with him, Job 23. 14.

The Lord is good, and a strong  
hold in the day of trouble, and he  
knoweth them that trust in him,  
Neh. 1. 7. Psal. 1. 7.

Mat. 1. 7.

The

The Lord knoweth how to deliver the godly out of temptations,  
 1 Pet. 5. 9.

God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it, 1 Cor. 10. 13.

He that spared not his own Sonne, but delivered him up for us all, how shall he not with him freely give us all things? Rom. 8. 32.

Besides, the Lord saith, I call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, Psal. 50. 15.

Come unto me all ye that labour and are heavy laden, and I will give you rest, Mat. 11. 28.

Thou which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up againe from the depths of the earth, Psal. 71. 20.

Blessed

Blessed be God, even the Father  
of our Lord Jesus Christ; and the  
God of all comfort, who comfort-  
eth us in all our tribulations, who  
delivered us from so great a death,  
and doth deliver us, and in whom  
we trust that he will yet deliver  
us, 2 Cor. 1. 10.

The Lord hath delivered me out  
of the paw of the Lyon, and out of  
the paw of the Beare; he will de-  
liver me out of the hand of this  
Philistine, 1 Sam. 17. 37.

When my spirit was overborne,  
and with in me, then thou knowest  
my path, I looked on my right  
hand and beheld, but there was  
no man that would know me, all  
refuge failed me, then cryed I un-  
to the Lord, O Lord, thou art my  
refuge and my portion, Psal. 143.

Why art thou then cast downe  
O my soule? why art thou disqui-  
eted within me? hope thou in God  
for I shall yet prayse him, who is

the

the help of my countenance and my  
God, Psal. 42. 11.

My soule, look unto Jesus the  
Author and finisher of thy faith,  
consider him that endured such  
contradictions of sinners against  
himselfe, lest thou be wearied  
and faint in thy mind, not having  
yet resisted unto blood, Heb. 12.

3. 4.

Reckon that the sufferings of  
this present time, are not worthy  
to be compared with the glory that  
shall be revealed, Rom. 8. 18.

And that though thou be trou-  
bled on every side, yet not dis-  
tressed, though perplexed not in  
despaire, persecuted but not for-  
saken, cast downe but not destroy-  
ed, though the outward man pe-  
rish, the inward man is renewed  
day by day, for my light affliction  
which is but for a moment, work-  
eth for thee a farre more excee-  
ding weight of glory, 2 Cor. 4. 17,

8. 9. 16, 17.

Therefore

## A sure Stay.

15

Therefore I will looke unto the  
Lord, I will wait for the God of  
my salvation, my God will beare  
me, reioyce not against me O mine  
enemy, when I fall I shall arise,  
when I sit in darknesse the Lord  
shall be a light unto me, I will  
beare the indignation of the Lord  
because I have sinned against him  
untill he plead my cause and ex-  
ecute iudgement for me, he will  
bring me forth to the light, and I  
shall behold his righteousnesse,  
Mic. 7. 7, 8, 9.

My soule, be content with what  
thy God hath graciously given  
thee, and trust him wholly, for he  
hath said, he will never faile,  
forsake nor forget thee: so that  
thou mayest boldly say, the Lord  
is my helper, and I will not feare  
what man can doe unto me, or  
whatsoever shall betide me, Heb.  
13. 5, 6.

Yea, though I know not what a  
doe, mine eyes and my heart  
are

are upon thee, 2 Chron. 10. 12.

Now Lord, though I be unworthy thou shouldst come under my roofe, speak but one word and I shall be helped, Mat. 8. 8. 13.

Lord, if thou wilt thou canst make me cleane; I will, be thou cleane; say thou unto me, and I shall be cleansed, Mat. 8. 12, 13.

Lord Jesus speak unto me, that it is thou that wilt comfort and helpe me, that I be not feared or troubled overmuch, Mat. 14. 27.

well then, by thy especiall grace O my God in Christ, in the sorrow of my sinne, I will pour out my soule before thee O Lord, and out of the abundance of my complaint and griefe (with Hannah) will I speak, 1 Sam. 1. 10, 11.

And until God shall grant an issue out of my pressing, and even battlesse fare, griefe and distress, I will (with David) continue seeking ease and reliefe from Harbours, 2 Sam. 12. 16, 17.

And say with him (when he was in greatest misery) If I shall find favour in the eyes of the Lord I shall be helped, but if he thus say, I have no delight in thee, behold here I am, let him doe to me as seemeth good unto him, 2 Sam. 15. 25, 26.

And according to his example (even when he had distrusted God, 1 Sam. 29. 1. fled and fell to the enemy, verse 2. when he made shew, promise, and proffer of his service against Gods people, ch: 29. 2, 8. when in his absence his Towne was surprized, spoyled, pillaged, and burned, and the Wives of his Souldiers captived, and all that he had was lost and carried away by the enemy, when he and his people wept that they could weep no more, when they murmured against him, laid all the blame upon him, and spake of stoning of him,

him; by all which, judge how he was distressed,) I will encourage my selfe in the Lord my God, and in all things seek direction and help from him; doubtlesse the Lord (as he did him) will answer me graciously; and deliver me effectually; 1 Sam. 30. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30.

And though as Jacob served twenty years ere he could provide for his owne household; Gen. 29. 20. & 30. 25. It hath pleased the Lord that I have served many yeers already, and if God spare my life, and please not to work wonderfully for me, am like to serve many yeers more to serve others turnes, to the great prejudice of me & mine; I hope by the good providence of my good God, if he sees it good for me to live the day, as Jacob did, to acknowledge my God hath dealt graciously with me, because he hath vouchsafed



a competency and enough unto me, Gen. 33:11.

And although (which mercy I am most unworthy to live to receive or acknowledge) I dare not for conscience sake to help my selfe by indirect meanes in my misery; whereby great losse and prejudice hath befallen me, yet I will trust in this, that the Prophet in the Lords name said to *Amariah* (who was troubled with the losse of the 300 Talents) that the Lord is able, and if he sees it good for me, will give more then this unto me, 2 Chron. 24:22.

And not to murmur, grumble, be impatient and discontented with my condition, considering *Jobs* example of suffering, and the end of the Lord towards him, for the Lord is very mercifull and of tender mercy, James 1:11.

For *Job* was perfect and upright,  
right,

right, one that feared God and  
eschewed evill, by the Lords  
owne testimony, *Job* 1. 1. 5. &  
*chap.* 2. 3. yet though he looked  
for good, evill came unto him  
and when he waited for light  
there came darknesse, *Job* 30.  
26. for the thing that he feared  
greatly came upon him, and  
that which he was afraid of be-  
fell him, he was not in safety  
neither had he rest, neither was  
he quiet, yet trouble came, *Job*  
3. 25, 26. witnesse what fol-  
lowes.

The Sabeans fell upon his  
Oxen and took them away, *Job*  
1. 14, 15. fire fell from Heave  
and burnt his Sheep and Ser-  
vants, *verse* 16. The Caldees  
fell upon the Camels and ca-  
ried them away, *verse* 17. his  
Sonne and Daughters were  
eating and drinking in the  
elder Brothers house, and be-  
hold there came a great win-

and smote the foure corners of the house, and it fell upon the young men, and they are all dead, *verse* 18, 19. Satan gat leave from God to smite his body all over with sore and loathsome boyles, that he was fittest to sit in the ashes and scrape himselfe with a potsherd, *chap.* 2. 6, 7, 8. his wife that should have been his comfort was his heavy crosse, urging him to curse God in this condition, *cb.* 2. 29. and was as a stranger to him, and would hardly know him or come at him, *chap.* 19. 17. his neereft kinred failed him, his familiar friends forgot him, his servants contemned him, his most inward friends abhorred him, children despised him, *cb.* 19: 13, 14, 15, 16, 18, 19. his most godly friends that should have been his best counsellours & comforters in this his wofull & comfortlesse estate, grieved,

cen-

censured, and pleaded against  
 and reproached him, Job 6. 1-7  
 & ch. 16. 20. & 19. 21. God made  
 his heart soft, the Almighty trou-  
 bled him, Job 23. 16. and every  
 way seemed to let himselfe a-  
 gainst him, chap. 19. 8. to 13.  
 yea, the arrowes of the Almighty  
 stuck within him, perplexing  
 and horrow seized on him, ch.  
 4. etc. yet at length the Lord  
 turned away his captivity, and  
 gave him twice as much as he  
 had before, and blessed the lat-  
 ter end of Job more then the be-  
 ginning, Job 42. 10. 12. and is  
 the same Lord God, and helpe  
 for ever to them that feare be-  
 fore, call upon, and trust in  
 him. My sweet Saviour grant  
 me as thou adviest and com-  
 mandest me, to possesse my soule  
 in patience, Luke 21. 19. and  
 to cast my care upon thee, who  
 takest care for me, 1 Pet. 5. 7.  
 and because strict reservedness  
 keeps

keeps concealed my estate and affections, and prevents giving advantage against me, the Lord assisting me, I will follow *Mica*'s counsell, *Mic. 7. 5.* not to trust in a friend, nor to put confidence in a guide, but to keep the doore of my mouth from her that lyeth in my bolome.

And with *Abraham*'s servants to hold my peace, to wit, whether the Lord will make my businesse prosperous or not, *Gen. 24. 21.*

And in these times of general calamities, (as the Lord will *Baruch* upon the like occasions, not to seek great things for my selfe, nor to be overmuch troubled with these triviall, personall perplexities and afflictions, but to be humbly and heartily content if the Lord please (as he hath done hitherto most remarkably) to give me my life for a prey whethersoever I goe,

*Ier. 45. 4, 5.* / 39-40. To

To rest assured with *Mordecai* that God will send help one way or other, if not as I conceived or imagine, by some other means undoubtedly, *Est. 4. 14.*

To say as my most blessed Saviour did, in his most bitter passion, O my Father, if it be possible let this Cup passe from me, nevertheless not as I will, but as thou wilt, *Mat. 26. 39.*

And with *Abraham*, to hope beyond hope, and to believe beyond sense, being fully persuaded, that what my God has promised, he is also able to performe, *Rom. 4. 18. 20, 21.*

And never to cast away my confidence, which hath great recompence of reward, *He. 10. 35.*

But as I have great need to embrace patience, that after I have done the will of my God (by his grace) I may receive the promise, *Heb. 10. 36.*

Being most confident, that

the hatred, envy, unpeaceable-  
ness, malice, scorne, cruelty of  
Iosephs Brethren against him,  
Gen. 37. 4. 8. 11. 19. their pur- 37  
pose to kill him, their casting  
him into the pit, their selling  
him to the Ismalites, the Isma-  
lites selling him againe to the  
Egyptians, Potiphar, verse 20.  
24. 28. 35. the slander of his  
Mistresse, his hard imprison-  
ment thereupon, Gen. 39. 19,  
20. the Butlers, Bakers, Pha-  
raohs dreames, the extreame  
dearth, and all things whatso-  
ever seemed to make never so  
much against him, wrought in  
the end most remarkably for  
him, Gen. 41. 9. & 45. 5, 7, 8. &  
50. 14. so my God without doubt  
will most fatherly, powerfully,  
faithfully, seasonably, carctul-  
ly, constantly work in, with and  
for me (being the same God for  
ever, for good to his) that all  
my present and future inward  
E  
perpetu

perplexities and outward troubles, all that Satan or any of his instruments doe, or may doe against me, all the malice and scorne of evill men, all the oppositions and injuries of any though never so great and many, all my instant feares, cares, and most hopelesse and helplesse miseries, yea, my folly, sinne, and misgovernment, my felt, or lookt for shame and losse, my crosses and poverty, yea, even that intolerable burthen (Lord thou knowest my meaning and necessity) that even overwhelmeth me, and whatsoever doth or may seem to make most against me, that all shall turne remarkably for good unto me, Rom. 8. 28. Lord thou hast spoken it and wilt also bring it to passe, thou hast purposed it and wilt also doe it, and nothing shall let it, Isa. 46. 10, 11.

There



Therefore to conclude as Joseph did, and to say to my selfe (in every crosse and calamity, yea, though never so grievous and desperate, even in my present misery) as he did to his Brethren, be not grieved nor angry that this or that betides thee, it is God that sends it to thee; and remains thy most wise and tender-hearted Father continually, howsoever he please to afflict thee, and whatsoever by the devil or man may be intended or wrought against thee, thy God intendeth and will work all for thy good undoubtedly, Gen, 45. 5. 7. & 50. 20. Well then my soule, is not all this enough for thee?

*I thus beset with paine and grief  
did pray to God for grace, (plaint)  
And he forthwith did heare my  
out of his holy place, Pl. 18 C)  
On me some signe of favour shew*

that all my foes may see,  
 And be ashamed, because Lord thou  
 doest help and comfort me,  
 Psal. 86: 17.

And now my soul sith thou art safe  
 returne unto thy rest,  
 For largely los the Lord to thee  
 his bounty hath exprest, Psal. 116. 7.  
 116. 7.

See more at large in my collection of Promises; these following particulars, which will (by Gods blessing) afford more matter of consolation and settling in any kind of misery, as in my booke of the Promises, concerning afflictions in generall, page 102 to 112:

Concerning trouble of mind,  
 pag. 116.

Concerning a desolate estate,  
 pag. 118

Concerning any kind of outward want,  
 pag. 135

Concerning Gods blessing,  
 pag. 164

Con-

Concerning the manner of  
Gods hearing our prayers,  
pag. 208.

---

*A brieſe commending all to the*  
**L O R D.**

Oh Lord helpe mine heart to  
pray, heare my prayers, thy  
Name ſhall have the praises.

**O** Thou that art the onely and  
alwayes true God, whom a-  
lone I deſire to ſerve and truſt ;  
æternall, al-knowing, every  
where preſent, almighty, moſt  
wiſe, mercifull, faithfull and  
immutable ; in Jeſus Chriſt by  
verue of thine owne moſt free  
and faithfull Covenant, my re-  
conciled God, moſt gracious  
Father, and alone al-ſufficient  
helper ; it is thy will I ſhould  
call upon thee in every need,  
and haſt promiſed thou wilt de-  
liver

liver me, that I may glorifie thee, I have never sought thee in vaine, thou hast alwayes heard me, and that most remarkably in greatest extremity, thou hast often done more for me then I desired or expected from thee; behold, as well as I can (though alas in the best exceeding weakly) in the sense of my especiall necessities (fully known to thee with all circumstances) I set my soule to seeke all help at thy hands onely, denying all other meanes of reliefe wholly; this in obedience to thy will, in the assistance of thy Spirit, in the name and mediation of thy deare and onely Sonne, my alone al-sufficient Saviour and continuall intercessor Christ Jesus, founding my prayers on thy promises, which I lay before thee, with which I urge thee, flying to thy mercies, building on thy power,  
cr,

er, submitting to thy will,, wisdom and providence, acknowledging all my inward and outward welfare past, present and to come, to come onely from thee, or else woe, woe, woe unto me, and nothing could or can availe me; a waiting for thy salvation continually, promising all possible praises to thee onely, for whatsoever grace or good thou hast pleased to vouchsafe, or shalt please to vouchsafe unto me; and now thou that art such a God as I acknowledge thee, and thou hast revealed thy selfe to be intreated in mercy, as thou hast promised by thy unresistable working, in due season, upon all occasions, especially in greatest extremities, more particularly in my particular present or future pressing inward and outward necessities, to guide, to prevent, to governe,

to restore, to receive, to strengthen, to comfort, to support, to establish, to relieve, to protect, to deliver, every way to help and prosper me, notwithstanding all my horrible ingratitude, most hainous sinfulness, exceeding unworthiness, extreme weakness, and all other though never so many & great impediments; yea, according to all thy great name manifested and magnified to thine for good (whereby so freely, plainly, plentifully, infallibly, thou hast revealed and assured audience and help to thine) to hear and help me even beyond all that I now, or at any other time can think or aske, that it may appeare, thou Lord hast done all for me, all this, & all else, as may be most to the glory of thy name, the service of thy Zion, the gracing of my Christian profession, the stopping the mouth of

of

of prophanesse, malice, scorn  
and injury, the preventing my  
distasting others, or others (e-  
specially such as most with, and  
would be glad of my shame and  
harme) having advantage a-  
gainst me, the good of those  
most neere and deare unto me,  
my outward credite and con-  
fort in thy fear with thy fauour,  
my soules present peace and e-  
uerlasting happinesse in Hea-  
ven with thee, as seemeth best  
unto thee, wherewithall in all  
good conscience and Christian  
confidence, make me contented  
heartily, and it is enough for  
me, and all the glory shall be  
thine onely, to whom alone the  
same is due wholly and continu-  
ally, Amen.

*Observe:*

**H**ER Adversary provoked her  
fore to make her fier,  
therefore she wept and did  
not eat; she was in bitter-

ness of soule, and prayed unto the Lord, and wept sore, and shee vowed a Vow and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine hand-maid, and remember and not forget me, but wilt give unto me, &c. then I will give unto thee, &c. shee spake in her heart, onely her lips moved, but her voyce was not heard: I am of a sorrowfull spirit, and have poured out my soule before the Lord, out of the abundance of my complaint and griefe have I spoken: The Lord God of Israel grant thee thy petition that thou hast asked of him; so the woman went her way and did eat, and her countenance was no more sad, and the Lord remembered her; and she said, The Lord hath given me my petition which I asked of him, for the Lord is a God of knowledge, and by him actions are weighed,



*A sure Stay.*

35

10 Sam. 1. 6, 7, 10, 11, 13, 15, 16,  
17, 18, 19, 27. & 2. 3.

99 If the Lord were pleased to kill  
us, he would not have received a  
burnt Offering and a meat Offer-  
ing at our hands, neither would  
he have shewed us all these  
things, nor would as at this time  
have told us such things as these,  
Judges 13. 23.

Lord grant me the spirit of  
understanding and application  
of every one of these, and ac-  
cording to my most urgent oc-  
casions (thou that art the same  
for ever unto thine) let me find  
the comfort and profit of these,  
for thy mercy and thy truth un-  
to me; my soule, my God in  
Christ shall alwayes and in all  
things magnifie thee, *Amen.*

*Who knoweth the work of the  
Lord who worketh all, Eccl. 11. 5.*

My God I wait the issue from  
thee;

I beseech thee make it good for  
me;

I unfainedly promise unto thee  
To observe diligently,

To remember constantly,

To regard carefully,

To acknowledge thankfully.

Thy gracious dealing towards  
me,

In this (and every) extremity,  
Which so much overchargeth  
me,

That I can see no remedy;

Lord I depend upon thee,

Do thy good pleasure with me;

Oh heare, forgive, accept and  
help me,

Amen, Amen, my God in Christ  
I pray thee.



Some more, though brieſe  
yet ſound Meditations for  
his further aſſurance of ſupport  
and ſuccour in his preſent, ex-  
ceeding great, or any future,  
though never ſo hope-  
leſſe and helpleſſe  
miſery.

**O** Lord my God, thou art  
thoroughly acquainted with  
my condition, which threatneth  
extream miſery, thou knoweſt  
what is beſt for me, and diſpo-  
ſeſt all things according to  
thine owne will, for my good in  
the end aſſuredly, whatſoever  
doth or may oppoſe me; behold  
I looke round about me, and  
can ſee no hope of help left me,  
but I looke up to thee in the  
highest Heavens, from whom  
alone

alone all my help commeth;  
who knoweth thy worke that  
worketh all? thou hast innume-  
rable waies to help when al else  
faileth, thou hast oftentimes  
heretofore seasonably, unex-  
pectedly, amply & wonderfull-  
ly wrought for my reliefe and  
deliverance, when I was most  
helplesse and whatsoever oppo-  
sed, and that of thine owne  
meere goodnesse, notwithstanding  
my unmeasurable great  
sinfulnesse; I know and beleewe  
thy hand is not shortned, that  
thou art the same for ever unto  
me for good; as thou art graci-  
ous work for my reliefe, and  
deliverance, notwithstanding  
my exceeding great unworthi-  
nes, & all other impossibilities;  
the earth is thine and the ful-  
nesse thereof, all things obey  
thy voyce, speak but one word  
and it is done, command and it  
shall stand fast, all the world  
cannot

cannot hinder it; thou hast provided, thou doest, canst, hast promised, must and wilt provide in the Mount in greatest extremity, & apparently it shall be, Lord let it be seen. Why then should I faint, feare, or doubt? thou art my help in greatest need, I give over all unto thee, I call upon thee, I depend alone on thee, I await alwaies for thee, thou hast never failed me; never, Oh never faile, forsake, or forget me; I remember thy wonted goodness, I fly to thy undeserved mercies, I trust in thy almighty power, I found my prayers on thy most faithfull promises, I submit to thy most wise disposing; now I beseech and urge thee, most humbly and instantly, in mercy, as thou art wont, and hast promised, be pleased most powerfully, as seemeth good unto thee, to consider

consider my condition, to remember my estate, to pittie my distresse, to behold my trouble, to regard my sighes, to heare my prayers, to relieve my wants, to prevent feared calamities, and to deliver me out of this great misery; Oh let it be thy will let me find (by experience) thy fatherly love, care and providence so manifested and magnified towards me, that I may be freed from this (in mans judgement) irrecoverable misery, with which, and with all its circumstances, thou art acquainted fully; Oh let no man lole by me, or have just cause to complaine of me; Oh work for me, that I may live of mine owne commendably, without being chargeable to any, that I provide for mine honestly, and so remove and prevent much trouble, in my selfe, and sorrow, shame and misery to mine.

*A sure Stay.*

41

mine, that I may put all my things in good order before I depart hence, that in this respect I may be the more willing to leaue this world, and the more desirous of a better life, that in all these I may acknowledge thy goodnesse, and praise thy name, who hast dealt so graciously and wonderfully with me; by thy grace (if it please thee to doe it) I will never forget it, but will alwayes confesse that thy hand onely hath wrought it, and shall ever endeavour to testifie true thankfulnessse for it; yet O Lord may God in all these not as I will, but as thou wilt, who knowest what is most needfull for me; yea, rather deny in mercy then give me in displeasure, what I conceive I so much want, and doe so earnestly crave, if it be thy will this burthen shall grow so heavy, and lye so long upon me,

me, that I be brought unto the  
uttermost extremity, doe but  
encrease inward strength with  
in me, that I may come the  
nearer home unto thee, and  
is enough for me, I crave  
more of thee, all shall goe well  
with me whatsoeuer betide  
me; doe not, oh doe not suffer  
me to use any unlawfull or un-  
becoming means to help  
my selfe thereby, let no by-resse  
prevaile with me herein, but  
rest and enable me conscionably  
and worthily to do my duty, and  
so to leave the successe unto  
thee, who wilt cause the faith  
to fall out well for me; never  
oh never suffer me to be im-  
patient, discontented, over doubt-  
full, over carefull, or discom-  
raged, or to murmur against  
to dispute with, to complain  
of, or to limit thee; but en-  
able, oh enable me to possesse my  
soule in patience, to rest heartily



*A fire Stay.*

13

ly well contented with all thou  
tendest, as that which thou in  
wisdom, love and faithfulness  
seest best for me, and wilt re-  
markably turne to good unto  
me, help me to acknowledge  
thee aright in all my wayes, oh  
direct my pathes, cause me with  
an holy carelesnesse to cast my  
care upon thee; oh take care  
for me, make me to rouse my  
burthen on thee, oh nourish  
thou me, raise up my heart to  
hope beyond hope, to beleeve  
beyond sense, to comfort my  
selfe in thee, and in the word of  
thy truth unto me, to be quiet  
and silent, to lay my mouth in  
the dust, because thou Lord  
doest it, and as becomes one of  
thyne to await thy pleasure and  
good pleasure, who assuredly  
at the appointed time and in  
due season wilt come and not  
tarry, all that it may appeare  
thy hand hath done it; oh  
vouch-

vouchsafe thy help herein, let  
my profession of thee, pray  
to thee, confidence in thee,  
reproached, least my heart  
the hearts of thine be discour-  
aged by thy not helping me;  
this, that it may appeare  
right way is the best way,  
it is not in vaine to seeke, let  
and trust in thee, that the mo-  
of iniquity may be stopp  
others of thine encouraged,  
my poore soule more and  
confirmed: O my most gra-  
uous Lord, reconciled God,  
most mercifull Father and  
helper at all assaies, in whom  
have all, without whom I have  
nothing, accept the meditation  
of my heart and words of  
mouth, look favourably upon  
me, stretch out thy hand to  
leeve me, according to all  
great name, notwithstanding  
all hinderances, onely through  
the al-sufficient merits

continually meditation of thy  
Christ, my alone most blessed  
Redeemer, and most gracious  
intercessor the Lord Jesus, *A-*  
*men; Amen.*

Being thus instructed, resol-  
ved and strengthened by my  
God, ought I not to comfort  
and settle my heart in him?  
may I not fully perswade my-  
self that by one meanes or o-  
ther it will please him to afford  
his help unto me? and so (with  
*Hannah*) to be quiet in heart  
and chearfull in countenance,  
and to await his most gracious,  
powerfull, promised reliefe,  
according to his owne blessed  
will in Christ Jesus, *Amen.*

See further yet more largely  
concerning this matter, in his  
prayer made in his great extre-  
mity, which prayer is among  
the rest in his daily devotions.

*The*



*The right way to go to wor*  
*extracted out of S.B. his*  
*Sermon on Prov.*

16. 3.

1. *The parts.*

**F**irst, an Advice.

Secondly, a Promise of  
 effe.

2. *The meaning.*

Commit the choyce order  
 and successe of all thy inten  
 ons, words, actions to *Jebo*

*Doct. 1.* Every one ought  
 commit their wayes unto  
 Lord. Proofs of this Doctrin  
*Psal. 37. 5. & 55. 22. 1 Pet. 5.*

*Three things in this committing*

First, a sense and ackno  
 ledgement of self-insufficien  
 for the worke.

Seco

## *The right way to G. 47*

Secondly, a faithfull dependency on God, for the appointing and effecting of it.

Thirdly, an actuall recommending of it unto God by prayer.

### *2. The explanation of the severals.*

First, we must feeble our selves unable to undergoe the burden, and acknowledg our weaknesse; in respect, first, of our judgement; secondly, of our wisdom; thirdly, of our power.

First, in our judgement to choole; *Pro. 21. 2. 25. Eccl. 11. 9, 10. Gen. 11. 4.*

Secondly, for wisdom in managing a thing resolved on, *Chron. 15. 13. Isa. 36. 6. Job 5. 13, 14. Pro. 5. 5. Jer. 10. 23.*

Thirdly, for power to accomplish any work, though never so well conceived, though means are never so well ordered, *Lam. 3. 37. Job. 15. 5. Deut. 8. 17.*

8. 17. Psal. 44. 3. 2 Cor. 3. 5.  
1 Cor. 3. 17. Psal. 127. 1. 2 Chron.  
20. 12.

Of the second act of Faith in de-  
pendency on God and his  
efficiency.

• 1. On his will and allowance.

2. On his help and blessing.

For the first, see Judges 1. 1.  
& 20. 18. 23. 28. 1 Sam. 23. 12.  
& 39. 8. Numb. 27. 21.

We have no Oracle but God's  
Word, therefore we must goe  
that (onely) for warrant, Isa.  
40. Therefore examine  
what warrant we have here  
in every thing.

Reas. 1. Gods will is the rule  
and patterne of holinesse and  
justice, Rom. 7. 12. & 12. 1. 7.  
119. 9. Isa. 8. 20.

2. We owe him that respect  
and obedience, as our Lord, Go-  
vernour, Commander, Mal.  
3. Isa. 55. 4. Amos 6. 11.

For the second, the act of de-  
pendency

*to goe to worke.*

40

pendency, viz. a resting on God for the ordering of our courses, as for provision of meanes, and for disposing and blessing of them, *Mat. 6. 25. & 10. 19.*

*Obiect.* If I must roule my work on God, then need I not stirre.

*Ans.* The best meanes must be used, or we commit not our wayes to God aright, as the word, thy works, thy thoughts doe prove.

*Further then, the second act of our dependency.*

1. In respect of our selves.

2. Of other meanes.

For both our eyes must be towards him, that he may guide us with his eye, *Psal. 32. 8. Exod. 5. 5.*

If our businesse be in speech, as *Moses, Exod. 4. 11, 12.*

If in action, as *Gideon, Judg.*

D

6. 16

6. 16. 2 Sam. 15. 31. Gen. 24.  
13, 14.

*Reas. 1.* Gods wisdom is most exact and infinite, that where he will not worke, he knoweth to hinder, prevent or frustrate all meanes; and where he will, to make all secondary causes to concur in an admirable harmony, which we ourselves cannot doe, *Rom. 8. 28.*  
*Gen. 45 5, 7, 8. & 50. 20.*

*Reas. 2.* Gods providence is in every thing that falleth out  
*Prov. 20. 24. & 16. 2. Job 14. 16.*

The third act of dependency is, a resting and waiting on God for the successe of our businesse and endeavours, *Psa. 37.*  
*Acts 14. 23. Isa. 49. 4. 2 Sam. 10. 12. Neh. 1. 11. Est. 4. 16. Gen. 22. 8.*

*Reas. 1.* Because of Gods absolute power, that he is omnipotent and soli potent, *Eccles. 12. 1.*

11 as in



*to goe to worke.* 51

11. *Dan. 3. 17. 2 Chron. 14. 11.*

*Reas. 2.* Because of his decree, all our times are in his hands, yea, all the actions and motions of those times, *Psal. 31.*

*15. Pro. 19. 21. Isa. 26. 12.*

*Signes of confidence in God.*

1. It casteth out feare, *Isa. 12. 2. Rom. 4. 18, 19, 20.*

2. And care, *Dan. 3. 16.*

3. And causeth cheertulnesse, *1 Sam. 30. 6. Psal. 37. 4, 5.*

The last thing in committing our wayes unto the Lord, is, an actuall recommending of the same to him by prayer, *Isa. 37. 14.*

*Reas. 1.* It is Gods will, as in the Text, &c.

2. His wisdome invites us hereto.

3. Also his power, *Pro. 18. 10.*

4. His love, *1 Pet. 5. 7. Psal. 113. 13. & 57. 2. Phil. 4. 6.*

5. His faithfulnessse, he hath promised to give good successe, as in the Text.

D 2 The

52 *The right way, &c.*

*The first use, Exhortation  
hereunto.*

1. For our owne affaires.
2. For the distressed Churches.
3. For others.

*The second use, Reproofe*

1. Of such as relie on their owne sufficiency.
2. Of such as doe without warrant, *Ier. 42. 20.*
3. Of such as dare not depend on God, for meanes of sufficiency, as *Moses, Exod. 4. 10. 13.*
4. Of such as distrust if such meanes take not, or not at such time, *Psal. 78. 41. 3.*
5. Of them that rely on their owne procurement of meanes *Isa. 31. 1, 2.*
6. Of such as use ill meanes
7. Of such as trust not God with the successe, *Ex. 4. 1. 1 Sam. 27. 1.*

Lord I desire, cause me right

*upon diuers Occasions. 53.*

ly to acknowledge, seeke and  
trust thee, and as thou hast as-  
sured, heare, direct and help  
me, *Amen.*



*Before sollemne setting  
himselfe to pray in  
private.*

**O** Lord God, whose work it  
only is, which thou know-  
est, and I acknowledge to be  
exceedingly wanting in me; be  
intreated in mercy, as thou art  
wont and hast promised, be I  
never so unworthy, unthankfull  
and indisposed, to poure out up-  
on me the spirit of grace and  
supplication, that I may at this  
present poure out my heart in  
prayer before thee, so that thou  
mayest be pleased to heare and  
help

help from Heaven seasonably  
and effectually, thy great name  
shall have all the glory.

*Or Thus,*

O Lord prepare my miserable  
unprepared heart to pray,  
heare me graciously, though I  
be most unworthy, as thou hast  
promised whatsoever opposeth,  
thy great name shall have all  
the glory.

*Or Thus,*

O Lord help my heart to pray,  
heare my prayers, thy name  
shall have the praises.

*If he comes into Gods House be-  
fore the beginning of publike  
worship.*

O Most holy Lord God, pre-  
pare every one of our un-  
prepared hearts, in most holy  
manner, to seek thy face in eve-  
ry one of thy most holy Ordina-  
nces; work effectually; with

*upon divers Occasions. 55*

thy most holy spirit upon every one of our hearts, that the meanes of grace may prove effectuall to every one of our most sinfull soules; to the building of them up in all grace, to our present comfort and eternall happinesse in Christ Jesus, Amen.

*When Amen is pronounced at the end of the publike prayers.*

Amen Lord Amen, of thy infinite mercy, according to thy immutable truth, by thy unresistable working, notwithstanding our unworthinesse, insufficiency, and all other impediments, thy great name shall have all the glory, to which alone the same is due wholly.

*When he gives Almes.*

Good Lord accept the will for the deed, forgive and reforme what is amisse, vouchsafe a plentifull blessing in due season,



on, according to thy wonted goodnesse and faithfull promises in Christ Jesus.

*When the blessing is pronounced.*

O Lord our God most mighty, mercifull and true, vouchsafe graciously, seasonably and effectually, to leave thy promised blessing of mercy, grace and peace behind thee, *Amen.*

*When he awakes in the morning.*

O Lord my God, it is of thine owne and onely wonted, undeserved, infinite, never failing mercies, that I have not in this night past been smothered in my sleep and finnes, that I may behold the light of this day in peace; awaken my heart with all holy affections, towards thee, cause me to cast off all works of darknesse, and to walk in the light before thee, renew  
remission

*upon diuers Occasions, 57*

remission unto me for my sins  
(of the night) renewed against  
thee, throughout this day go-  
verne me by thy Word and spi-  
rit in all I goe about, and let  
thy blessing be upon me in all  
that any way concernes me, my  
soule through Jesus Christ shall  
more and more magnifie thee,  
*Amen.*

*When he layes him downe at night  
to take his rest.*

O Lord my God by thy espe-  
ciall providence & assistance,  
I lay me downe in peace at this  
present, and blesse thy name  
unfainedly, that all things  
(throughout this day) hath gone  
so well with me, whereas else I  
had been every way most un-  
happy: Oh multiply pardon  
to me, for my faul's multiplyed  
against thee, even this day past  
I beseech thee, and watch over  
me the rest of this night, to pre-  
serve me from sinning against  
D 5 thee.

thee, though never so secretly,  
and to keep off whatsoever  
would any way harme me ; for  
all grace and good my soule  
shall more and more through  
Jesus Christ glorifie thee, *Amen.*

*Before his going to heare Gods  
word preached.*

O Lord my God, whose word  
I goe to heare, grant me thy  
grace to heare it as thy word  
with all due reverence, earnest  
attention and holy affection,  
oh help me against all dead  
heartednesse, distractednes and  
wearinesse ; make my heart as  
the good ground rightly to re-  
ceive this heavenly seed, water  
the same with the dew of thy  
grace, that it may bring forth  
fruit abundantly in my know-  
ledge, resolution and practice  
in faith and godlinesse, with al-  
l patience and constancy ; that  
thy work in and for me, mercifully  
power



*upon diuers Occasions. 59*

powerfully, faithfully, notwithstanding my unprepared, insensible unprofitable hearing thereof (whereof alas I am most haينously & continually guilty, for which I beg pardon and amendment) yea, in spite of all that the flesh, the world & the devill labour to the contrary, *Amen, Amen*; my Father in Christ, herein help me, I most humbly and earnestly beg, pray and beseech thee: *Amen* at this time, and upon the like occasions continually.

*When he comes from hearing  
Gods word.*

Now my good and gracious God, having by thy especiall providence, goodnesse and grace, injoyed the gracious meanes, happy opportunity and thy help to heare thy most holy word, (for which exceeding great favours make me truly thankfull, and of which I crave  
h:

the continuance unto my lives end) bring the same to my remembrance, affect me with each part thereof thoroughly, cause me to mix it with faith rightly, and to put each part thereof in practice Christianly, as the necessities of my poore soule require especially, heare and blesse in mercy, as thou hast promised, though I have sinned and whatsoever opposeth, *Amen.*

*Before his reading Gods word  
in private.*

O my heavenly Father, be intreated (mercifully, powerfully, faithfully, now and at all other times, be I never so unworthy, indisposed, and whatsoever opposeth) to strengthen and blesse me in the reading, understanding, remembering, applying and practising of thy most holy word, as may be most to thy great glory and my eternall

*upon diuers Occasions. 61*  
nall good through Christ Jesus,  
*Amen.*

*After his reading Gods word in  
private.*

O my God, I most heartily  
thank thee for this most inesti-  
mable Jewell of thy most holy  
Word, for this great freedome,  
and thy especiall help to be ex-  
ercised therein, and for all the  
good that by thy blessing, my  
poore soul hath receiued there-  
by: Oh forgive my unthank-  
fulnesse therefore, and abusing  
thereof, reforme these foule of-  
fences in me, and notwithstanding  
the same, and whatsoever  
else would hinder; continue  
these great mercies unto me,  
and make each part of thy most  
holy word my guide and com-  
fort in life and death, through  
Jesus Christ, *Amen*, I beg of  
thee.

*Before*

## *Briefe Prayers*

*Before his meditating in  
private.*

Good Lord it is my most humble & earnest suit unto thy most sacred Majesty, that thou wilt not lay to my charge my long & wilfull neglect of, miserable avernesse from, and extream indisposition to this so much required and exceeding needfull dutie of divine Meditation; but notwithstanding these, and though I neither know how, nor have any abilitie to discharge the same as I ought, I pray and beseech thee to learne me the right way thereto, and to dispose me in some good measure, to the performance thereof; help me to begin, goe on and end, in respect of the present matter thereof, with sound judgement, moved affection, powerfull application and unfained purpose to put all to conscionable practice, to the encrease of all  
grace

*upon diuers Occasions 63*

grace and godlinesse, through  
thy alone deare Sonne, my a-  
lone sweet Saviour Christ Iesus  
*Amen.*

*After his meditating in  
private.*

My deare God, my soule mag-  
nifieth thee, for this opportuni-  
tie and assistance thou hast  
vouchsafed me (most weak and  
unworthie) in the performance  
of this holy dutie; oh pardon,  
pittie and reforme my igno-  
rance, insensiblenesse and ma-  
nifold distempers herein; oh  
helpe me more and more bet-  
ter hereunto, and doe me this  
exceeding great favour, that I  
may constantly beare in mind,  
and seasonably shew forth the  
life and power of each part of  
what thou hast inabled me to  
thinke upon, according to the  
warrant of thy most holie word,  
that I may be every way the  
more fit to serve thee, and in e-  
very

64 *Briefe Prayers*

very thing find the more comfort from thee through thy Christ my Redeemer, *Amen.*

*Before Meales.*

Our heavenly Father, be intreated to vouchsafe a gracious blessing upon these thy good creatures which we are about to receive from thy bountifull hands; grant us to receive them as we ought; in the strength of them vouchsafe us the continuance of good health if it be thy will; above all, make us the more fit to doe thee all acceptable service, to thy glory and our eternal happinesse in Christ Jesus, *Amen.*

*After Meales.*

O our God, for ever blessed be thy name, for refreshing us againe so graciously at this time with thy good creatures, and alwaies providing so bountifully for us, whereas we are unworthy

*upon diuers Occasions. 65*

worthy of one drop of cold water, and merit the worst of evils, whereas many of thy deare children suffer great want of those things which we injoy in abundance: Lord make us truly thankfull, forgive our sins, cause us to serve thee better, continue towards us thy favours, never suffer us to want any thing thou seeest good for us, provide reliefe for all in any distresse, accept and blesse us alwaies and in all things, through Christ Jesus, *Amen.*

*A serious Prayer at any time.*

O my heavenly Father, be intreated freely and fully to forget and forgive all my offences, though never so many and heinous, which make me most unworthy the least of thy mercies, and whereby I provoke all thy heaviest displeasure against

gainst me ; sanctifie my soule  
speedily, thoroughly and con-  
stantly, that I may serve thee  
all the rest of my time sincere-  
ly, watchfully, zealously ; save  
me from thy wrath which I fear  
and merit, and can by no  
meanes else escape ; continue  
towards me all needfull favours  
which I can by no meanes else  
injoy ; turne all my present  
and future, inward and outward  
sufferings to my soules eternall  
good, and doe what thou pleas-  
est with me ; afford true grace,  
peace and comfort to my poore  
soule, and I desire no more of  
thee ; make me willing to leave  
this, and fit for a better life ;  
when I leave this, receive me to  
a better life, and it is enough  
for me, *Amen*, through thy  
Christ my Redeemer, the Lord  
Jesus my intercessor, I beseech  
thee.



*upon diuers Occasions. 67*

*A Thanksgiving at any  
time.*

O my reconciled God, most gracious Father, and alone al-  
sufficient, most wise, mercifull,  
faithfull and immutable helper  
in Jesus Christ, whom thou hast  
freely given unto me to be an  
al-sufficient Saviour and conti-  
nuall intercessor for me ; in  
whom thou art in covenant with  
me, and all thy promises are my  
portion, through whom thou  
hast afforded and assured all  
grace and good unto me here,  
and all happinesse with thee in  
Heaven for evermore : Behold,  
as I am every way exceedingly  
bound beyond all I can remem-  
ber or acknowledge, my soule's  
desire is alwayes set to render  
in all, and above all things, all  
possible praises to thy Majesty,  
acknowledging ingenuously,  
that all my inward & outward,  
present, former and future wel-  
fare

fare is only from thee, and that  
 else no heart could conceive  
 or tongue expresse my misery;  
 accept my unfained, though  
 exceeding weak desires now and  
 at all times, to give thy great  
 name for all, all the glory.  
*Amen,*

*When he must goe abroad, and a-  
 bout businesse in hast, wanting  
 time convenient, to seek the  
 Lord solemnly.*

O my heavenly Father in. the  
 name of thy Sonne my Saviour  
 I goe abroad and about my bu-  
 sinesse; if thou leavest me  
 shall doe sinfully and foolishly,  
 and shame and harme will be-  
 fall me; therefore for his sake  
 I beseech thee governe me with  
 thy holy spirit, let thine own  
 blessing be with me, so shall  
 demean my self discreetly and  
 honestly, and all shall goe well  
 with me in all I undertake, and  
 thine

*upon divers Occasions. 69*

that concerne me; according to  
the especiall occasions guide  
and prosper me more especial-  
ly; as I look for all help onely  
from thee, my soule shall there-  
fore give thee alone all the  
glory, *Amen.*



*Short Ejaculations, set down  
as they came in my mind.*

**L**ORD give me a peaceable,  
sealed, suffering spirit.

A circumspect, silent, sober  
tongue.

A faire, friendly, free carriage

A grave, gracious, gentle con-  
versation.

Lord make me and every one  
of mine capable, and partakers  
of each part of thy covenant of  
mercy,

## 70 *Short Ejaculations.*

mercy, grace, peace and happiness, and it is enough.

Lord deliver and keep me from unconscionable, contentious and unreasonable men; let none that wish or seek my shame or harme, have their will of me.

Lord cause me to walke more wisely and uprightly that I may walke more boldly and securely; maintaine my cause for thine honours sake, I beseech thee.

Lord put spirit, life and power into my devotions; alwaies forgive, accept and blesse my weake performances.

Lord help me to worship thee seasonably and conscionably, and worke with thy grace mercifully, and faithfully, that I may

## Short Ejaculations. 71

may walk with thee watchfully  
and constantly.

Lord assure me of thy favour  
and help me out of debt before  
I dye, I beg of thee.

Lord help me to hold fast my  
integrity, and to trust thy al-  
sufficiency in my greatest ex-  
tremity, let it not be in vaine  
for me to seek, serve and await  
upon thee.

Lord whatsoever befalls me,  
let me never be forced to put  
forth my hand to iniquity; as  
thou art most true, make good  
this truth unto me, *Psal. 125. 3.*

Lord poure out the spirit of  
grace and supplication upon me  
that I may delight to poure out  
my heart in prayer before thee  
daily.

Lord

72  
62 *Short Ejaculations.*

Lord cause me to love thee  
Lord Jesus dearly, to learne  
him who is meek & lowely, and  
to apply his al-sufficient satisfac-  
tion rightly.

Lord in the sight and sense  
my finnes humble me deeply  
for those most displeasing  
thee chiefly; oh discover them  
unto me clearly, make me  
hate and forsake them unfa-  
edly.

Lord as thou hast expres-  
promised me, *Zach: 12.*  
cause me to looke upon  
Christ my Saviour, whom  
sinnes have pierced, that I  
mourne for them, as one  
neth for his onely sonne,  
be in bitternesse for him, as  
the losse of my first borne;  
let his wounds heale me,  
blood cleanse me, his spi-  
rit comfort, and his merits  
me.

*Short Ejaculations.* 73

Lord give me a good conscience, a contented mind, a discreet demeanour, a competent estate, and thy fatherly blessing, it is enough.

Lord give me an understanding, believing, penitent, watchfull, upright, well-ordered heart, and all shall be well.

Lord settle me in a Christian course of serving thee, and let me find the sweetnesse thereof continually; oh let my wayes please thee; and make my enemies at peace with me.

Lord whatsoever beide me, let nothing disgrace my Christian profession of thee, or give those that hate me advantage against me.

Lord help me in well-doing to commend all to thee, and to  
E trust

## 74 *Short Ejaculations.*

trust thee most in my most help-  
less misery.

Lord I crave and expect all  
mercy, grace, peace, comfort,  
strength, health, safety, suc-  
cour, help, deliverance and  
salvation onely from thee; oh  
grant each seasonably and effe-  
ctually unto me.

*Ps. 26. 17* Lord work all thy works  
in me, that I may serve thee as  
ought, and work all my work  
for me, that I may prosper  
thou hast promised.

Lord make me as thou wouldest  
have me, and require what  
thou wilt of me, give me what  
thou seest best for me, and do  
what thou wilt with me.

Lord be my strength, refuge  
and ready help at hand, my  
sufficiency, safety and good for



*Shore Ejaculations. 75*

cesse, and when, where, and how thou pleasest imploy me.

Lord cleare my innocency, stop the mouth of injury, faithfully, worthily and in-offensively, make me to discharge each part of my duty.

Lord make me wise, warned, watchfull and well governed by my former folly, rashnesse, weaknesse and misgovernment.

Lord let me no more be conformable to the sinfull and unseemly fashions of the world, but reforme my whole man according to thy will.

Lord forgive and keep me from those sinnes whereby I have most dishonoured thee, disgraced my Christian profession, injured others, clog'd my conscience, terrified my soule,

## 76 Short Ejaculations.

or any way procured my selfe shame or harme.

Lord make me to make, and let me find each part of thy Word my guide and comfort.

Lord direct, governe, restore, comfort, support, establish, inable, protect, provide for, and blesse me, as every one of my especiall occasions doe or may require of thee.

Lord at one time or other, by one meanes or other, ere we depart hence, work for the effectuall conversion and everlasting salvation of every one of mine, and I desire no more for them of thee.

Lord prepare me to meet thee ere thy wrath come upon me: in the day of calamity hide me under thine hand till thy indignation be overpast.      Lord

## *Short Ejaculations.* 77

Lord in wisdom, love and faithfulness visit me, and deal as thou pleasest with me.

Lord when all is past hope, thou canst most easily help, my case is fully knowne and wholly commended to thee; thou hast helped remarkably, thy hand is not shortned, thy mercy never faileth, thy truth endureth for ever towards me.

Lord let not my hope deceive nor thy help faile me; oh cause me to make, and let me find thy providence my portion continually, so shall I be supplied seasonably, and never want any thing thou seeest good for me.

Lord prepare me to suffer, to dye, let every thing draw me nearer to thee, let death bring me to life eternall with thee; doe then what thou wilt with

78 *Short Ejaculations.*

me, call then when, where, and how thou pleatest for me.

Lord from sin, shame, harme, in thy feare, in a good repute and peace, preserve me.

Lord how shall I behave my selfe in my present distressed estate? and how wilt thou therein deale with me? oh that thou wouldest dispose and dispatch all my businesse for me.

Lord all help faileth me, none cares for me, every thing seeme to crosse me, yet help thou and all shall goe well with me.

Lord cause me to goe the right way to work, and to submit to thy disposing wholly.

Lord let it appeare the right way is the best way: never, oh never faile, forsake or forget me,

*Short Ejaculations.* 79

me, let them that now for well-doing scorn me, see thou favour and relievest me.

Lord cause me secretly and sensibly to sorrow for my owne sinnes, and to mourne for the abominations of the times, and this uncessantly.

Lord affect me with the affections of *Joseph* rightly, dispose me to pray for the peace of *Zion* seriously, in all reforme and pardon me.

Lord give me feeling, feeling, of all the good things I know and utter before thee, thou knowest and I acknowledge the same to be extremely wanting in me.

Lord let no thought of my heart nor word of my mouth be in vain for me, but thou that art my  
E 4 strength

80 *Short Ejaculations.*

strength and my Redeemer, accept all my Meditations, and expressions continually.

Lord carry me with wisdom, patience, comfort and good successe, through all my great occasions.

Lord change my disposition, reform my conversation speedily and powerfully, wherein I am most averie from good, and prone to evill especially.

Lord that thou wouldest instruct and inable me sincerely and circumspectly to order my lawfull affaires substantially, whatsoever others may thinke speake or worke against me and that thine owne reasonable and effectuall working to afford an happy issue, might according to thy mercy and truth appear towards me.

Lord

## *Short Ejaculations. 81*

Lord put me not off with outward mercies, but vouchsafe me a portion of thy best blessings.

From sloath, lust and carelessness, from ratling, tipling and trifling away time, from putting off my private devotions, from discontent and discord, Good Lord deliver me.



### *Grounds of comfort against the nick-name of Puritane and Round-head.*

It is nothing in respect of what hath been objected against Christ and the godly, for there hath been objected against them grievous things, (a) gluttony, (b) madnesse, (c) blasphemy, (d) murder, (e) de-  
E. 5 ving,

ying, (f) rebellion, (g) ray-  
ling, (h) babbling, idolatry, (i)  
bringers of strange things, (k)  
scisme, (l) wickednesse of life;  
(m) the abjects abused them, (n)  
drunkards sang of them, (o) the  
basest derided them; (p) they  
were a reproach of men, (q) a  
by-word, (r) a proverbe, (s) a  
wonder, (t) gazing-stocks, (u)  
fools, (w) insufficient, despised,  
(x) defamed, made as filth and  
off-scowring; (y) great men  
rayle at them, (z) godly men  
censure them, (a) and by slander  
excommunicate them, (b) are  
most fouly scandalized, (c) con-  
demned by a whole Counsell,  
(d) yea, to suffer as evill doers:  
(e) well, if God condemnes us  
not, what matters the censures  
and reproachfull nick-names  
of others. (f)

(a) Acts 25. 7. (b) Mat. 11. 18.  
19. (c) Joh. 15. 27. (d) Mat. 26.  
65. Mark 9. 3. Acts 6. 11, 13.



## hypocritical Paritace, 83

14. (e) Acts 28.4. (f) Job. 7.12.  
 2 Cor. 6. 8. (g) Acts 17. 6, 7.  
 (h) Acts 23. 4. (i) Acts 17.18.  
 (k) Acts 17.20. (l) Acts 28.22.  
 (m) 1 Pet. 2.12. (n) Psa 35.15.  
 (o) Psal. 69. 12. (p) Job 30.1.  
 (q) Psal. 22.12. (r) Psal. 44.14.  
 (s) Psal. 69. 11. (t) Psal. 17. 7.  
 Isa. 8.18 (u) 1 Cor. 4.9. (w) 1 Cor.  
 4.10. (x) Idem. (y) 1 Cor. 4.13.  
 (z) Psa. 31.13. (a) Jobs friends,  
 1 Cor. 4.4.10. (b) Isa. 56.5. (c) Ps.  
 69.7. & 44.15. (d) Mat. 27.1.  
 Job. 11.47,48. Acts 6.12. & 4.  
 6.15. & 5.27. & 23.1. (e) 2 Tim.  
 2.9. Psal. 37.32,33. Psal. 41.8.  
 Isa. 53.4. (f) 1 Pet. 3.16.

If good & bad men both should  
 judge amisse,

Keep conscience cleare, & thou  
 needst not care I wisse.

Alas, this is not to resist. unto  
 blood, b my Saviour sayes,  
 Blessed are ye when men shall re-  
 vile you, and shall say all manner  
 of evill falsly for my sake, & reioyce  
 and

and be exceeding glad, for great is  
 your reward in heaven, for so perse-  
 cuted they the Prophets that were  
 before you; yea, my most blessed  
 Redeemer, so have they abused  
 thee and all thy dearest Ser-  
 vants; oh then why should I  
 that am not worthy the name of  
 a Servant or Disciple, think to  
 be above my Lord and Master,  
 and better then others, whereas  
 I am the unworthiest and most  
 misgoverned of all other; let it  
 be enough for me to be like,  
 (though not equall,) to thee my  
 Master and Lord, & Lord ho-  
 nour me in suffering, prepare  
 me for, inable me to suffer this  
 or any other way for thee. *h* Ho

14.4. *i* Mat. 5. 11, 12. & Mat. 23.  
 24, 25.

Puritane or Round-head  
 who? what is either? even he  
 that conceits himselfe cleane  
 from his corruption, and is not  
 washed from his filthinesse; /

thy

that judgeth others uncleane  
and himselfe more holy, w<sup>ch</sup> he  
that will be holier then God  
will have him, preferring mens  
traditions before Gods Ordi-  
nances, n<sup>o</sup> my soule come not  
thou into their secret; o thus I  
never was, nor am, nor by Gods  
grace never shall be a Puritane  
or Round-head. / *Prov* 30.12.  
/ *Isa* 65.5. / *Mat* 15.3.6. *Mar*.  
7.3.9.13. *Col*. 2.20, 21, 22, 23.  
/ *Tim*. 4.3. / *Gen*. 49.6.

But if to mourne and tremble  
in the sight and sense of my  
most hainously sinfull, and ter-  
ribly accursed condition, by ori-  
ginall and actuall wickednesse,  
be to be a Puritane, p<sup>r</sup> Lord  
make and ever continue me a  
Puritane & Round-head, / *Zac*.  
12.10. *Matth*. 5.4. *Eze* 10.3.  
/ *Isa* 66.5. *Hos*. 13.1.

If heartily to abhorre, and se-  
riously to resolve against sinne,  
q<sup>ue</sup> be to be a Puritane & Round-  
head,

86 *Signes not of an*

head, Lord make, &c. *q Job*  
*42.6. Rom. 12. 9. Ezek. 6.9. &*  
*2c.43. Psal. 39.1. Psal. 101.3.*  
*& 119.106. & 97.10.*

If inwardly to love, and affectionately to delight in good, & be to be, &c. *r Psal. 119.119.*  
*127. & 1.2. & 40.8. & 119.*  
*16,24,35,47,70,77,174.*

If to affect Gods; Children dearly, if to cherish and not to grieve them, if to honour and not to scorne them, if to help and not to harme them, & be to be, &c. *s Psal. 16. 3. &*  
*15.4. Job. 13. 14. Rom. 12. 9,*  
*10, 13.*

If unfainedly to purpose, and watchfully to practice the power of godlinesse & be to be, &c. *t Acts 11.23. Psal. 39.1. & 141.*  
*3. Mark 13.33,37. 2 Tim. 4.5.*  
*1 Pet. 4.7.*

If to turne from, and take heed of the occasions of every thing that is unlawfull and uncomely

*hypocritical Puritane, 87*

comely *u* be to be, &c. *u* Gen.  
39.10. 1 Thes. 5.22. Psal. 119.  
101. & 101.3. Ephes. 3.4.

If to have respect unto, and  
to imbrace the furtherances of  
whatsoever is warrantable and  
seemly *w* be to be, &c. *w* Psal.  
119.6. Phil. 4.9. & 1.27. 2 Pet.  
1.5,6,7.

If to labour to be thoroughly  
informed and reformed by the  
written Word of God *x* be to be  
&c. *x* Prov. 23. 12. Psal. 119.  
11.105 Isa, 8.20. Gal. 6.16.

If to exercise my selfe to keep  
the Testimony and peace of a  
good conscience at all times,  
and in all things *y* be to be, &c.  
*y* Acts 23.1. & 24.16. 2 Cor. 1.  
12.1 Tim. 1.11. 2 Tim. 1.3. Heb.  
13.8.

If to imbrace the meanes and  
opportunities seasonably and  
conscionably, to heare, read,  
pray, meditate, conferre and  
sing Psalmes *z* be to be, &c.  
*z* Gal.

88 *but of a sincere*

2 Gal. 6. 10. Prov. 8. 34. Job. 3.  
47. Rev. 1. 3. Job. 5. 39. Psal. 5.  
2. & 55. 17. 1 Thes. 5. 17. Ga.  
24. 63. Josh. 1. 8. Psal. 1. 2. &  
63. 6. Psal. 13. 6. & 66. 2. Eph.  
5. 19. Col. 3. 16.

If to sanctifie the Lords Sab-  
bath carefully, to receive the  
Sacrament reverently, and to  
fast solemnly & be to be, &c.  
Com. 4. 1 Cor. 11. 27, 28, 29.

If to set up Religion in my  
Family, and to charge mine  
converse Christianly b be to  
be, &c. b Psalme 101, Gen-  
ses 18. 19. Deuteronomie 4. 9. &  
11. 19.

If to performe every public  
family and private holy duty in  
spirit and truth, and not super-  
stitiously, or in outward show  
verbally, formally, customar-  
ly & be to be &c. c Job. 4. 24. Ro-  
m. 7. 6. Phil. 3. 3. 1 Co-  
r. 14. 15, 16.

If not to feare, neglect or be  
ashamed

ashamed to doe well for any by  
respect *d* be to be, &c. *d* Gal. 1.  
10. Psal. 119. 161, 163. 126. &  
138. ver. & 128. ver.

If to carry ones selfe circum-  
spectly, diligently, faithfully  
and worthily in his particular  
calling *e* be to be, &c. *e* Exodus  
23. 13. Mat. 10. 16. Eph. 5. 15.  
Ezra 7. 13. Dan. 6. 4.

If to walk humbly with, and  
uprightly before the Lord *f* be  
to be, &c. *f* Micah 6. 8. Gen. 17  
1. Prov. 10. 9. Job 33. 3. Acts  
20. 19. Psal. 101. 2.

If to deale justly and equally  
with others, if to be compassio-  
nate and helpfull to the distres-  
sed *g* be to be, &c. *g* Micah 6. 8.  
Phil. 4. 8. Col. 4. 1. Zach. 7. 9.  
Phil. 4. 3.

If to be circumspect and sober  
meek and friendly, free-heart-  
ed and cheerfull, peaceable and  
faire-carriaged *h* be to be, &c.  
*h* Exod. 23. 13. 1 Pet. 4. 7. Mat.

11. 29:

11. 29: Prov. 18. 24. Gen. 25.  
27. Prov. 15. 13. Rom. 12. 18.  
1 Thes. 2. 10.

If to suppress envy and malice, anger and collar, to overcome filthy lusts and unruly passions i be to be, &c. i Rom. 13. 19. Col. 3. 8. Prov. 15, 18. 14. 17. 29, Eph. 4. 31. Jam. 1. 19. Gal. 5. 24. 1 Pet. 2. 11: Tst. 1. 6. Phil. 4. 5.

If to part with our most precious pleasures and profits, rather then stand against our consciences k be to be, &c. k He. 11. 24, 25, 26. Luk. 14. 32.

If not to dare to drink drunk, swear, lye, cozen, be uncleane or not to frequent or delight in the society of such, l be to be, &c. l Eph. 5. 18. Mar. 5. 30. Levit. 19. 11. Col. 3. 9. Rev. 2. 15. Lev. 19. 13. 1 Cor. 7. 5. Epe. 5. Gal. 5. 19. 1 Thes. 4. 7. 2 Cor. 6. 17. Psal. 1. 1. & 6. 8. & 26. Pro. 28. 7.



*hypocritical Puritane, 91*

If not to slander, backbite,  
judge, censure, injure others,  
if to speak the best and no evill  
of the dead or absent *m* be to be,  
&c. *m* *Prov.* 10. 18. *Psal.* 101. 5.  
*1 Tim.* 3. 11. *Prov.* 25. 23. *2 Cor.*  
12. 10. *Mat.* 7. 1. *Jer.* 22. 3. *Col.*  
4. 25.

If, (though to please others,)  
not to break a jest against Pie-  
ty, Charity and Chastity *n* be  
to be, &c. *n* *Eph.* 5. 4. *1 Cor.* 15:  
33. *Col.* 3. 8.

If to mind ones owne businesse  
and not to meddle in others  
matters *o* be to be, &c. *o* *Pro.* 22  
19. *1 Thes.* 4. 11. *2 Thes.* 3. 11.  
*1 Tim.* 5. 13. *1 Pet.* 4. 15.

If to hold Gods Word to be  
the only and al-sufficient guide  
to true happinesse, and to reject  
the contrary utterly *p* be to be,  
&c. *p* *Psal.* 119. 105. & 19. 7, 8  
*2 Tim.* 3. 16, 17. *Gal.* 1. 8, 9. *Rev.*  
22. 21.

If to labour to live by keep-  
ing

ing peace with God, and setting  
all in order, that I may be ready  
to dye daily *q* be to be, &c. *q* Co  
1. 20. & 3. 15. *Psal.* 119. 16.  
*Isa.* 26. 3. *Jer.* 27. 5. *Isa.* 38. 1.

If in well doing to use all law  
full meanes to serve Gods pro  
vidence in my particular occa  
sions, and to trust upon Gods  
disposing and blessing only  
to be, &c. *r* *Psal.* 37. 3, 4, 5. *Ps.*  
3. 5, 6, 7. & 16. 3.

If to trust God most in great  
est extremity, and to be content  
ed with his disposing submi  
sively *s* be to be, &c. *s* *Psal.*  
1, 2. *Isa.* 50. 10. *Job* 13. 15. *Ps.*  
37. 5.

If in the sense of daily cor  
ruptions, sins, wants, failings  
to be humbled, to confesse,  
waile, beg pardon for, re  
strength against them, re  
viving and endeavouring to  
take them *t* be to be, &c. *t* *Jos.*  
4. 16. *Psal.* 3, 5. & 51. 3. 1. *Ps.*

21. 13. *Jam.* 4: 9. *Psal.* 86. 16.  
*Psal.* 17. 3: & 119. 28. & 106.  
*ver.* 2 *Cor.* 5. 9: *Pro.* 28. 14.

If to crave especiall assistance  
 against especiall faults, and  
 more fitnessse to serve God  
 wherein I have most failed & be  
 to be, &c. & *Psal.* 19. 13. & 51.  
 10, 14. *Psal.* 71. 9. *Rom.* 12. 21.  
*Psal.* 85. 8.

If to resolve to suffer any  
 shame or harme rather then to  
 sinne wilfully & be to be, &c.  
 & *Heb.* 11. 25. *1 Pet.* 3. 14, 16.  
*1 Pet.* 4. 15, 19.

If speedily and seriously to  
 dispatch those busineses that  
 concernes my eternall peace,  
 and to slight whatsoever can  
 afford no solid comfort in the  
 time of visitation, or at the hour  
 of death & be to be, &c. & *Mat.*  
 6. 33. *Luke* 10. 42. *Pro.* 10. 2. &  
 11. 4. *1 Cor.* 15. 58. *1 Thes.* 4. 18.

If in the sense of any sinne or  
 affliction not to be too much de-  
 jected

94 *Signes not of an*

jected, if not to despair of  
Gods mercies, nor to distrust  
his promises, nor to doubt of his  
providence, or not to question  
Christs al-sufficient merits and  
perpetuall mediation y be to  
&c. y *Rom.* 8. 37. 2 *Cor.* 4. 8.  
*Psal.* 77. 7, 8, 9, 10. & 42. 11.  
43. 5. *Psal.* 56. 3, 4, 10, 11, 13.  
1 *Tim.* 2. 8 *Acts* 27. 25. *Gen.* 22.  
8. *Job* 38. 41. *Mat.* 6. 25. to  
end: 1 *Tim.* 1. 15: *Heb.* 7. 19.  
2 *Tim.* 2. 5.

If when I think I stand to take  
heed least I fall, if to labour  
renew my first love, if to strive  
to increase inward grace and  
outward practice, if to recover  
from former falls, and beware  
of future backslidings, if more  
to feare secret sinne then open  
shame, if in things doubtfull  
take the surest course, if to persevere  
in godlinesse and live in  
hope, if to dye in the feare and  
favour of my God in Christ

to be, &c. 2 I Cor. 10. 12. Rom.  
11. 20. Rev. 2. 4, 5. Col. 1. 10  
1 Pet. 1. 5, 6, 7, 8. Psal. 23. 3. &  
51. 8, 10. 2 Pet. 2. 20, 21, 22.

If by true, lively and  
steadfast faith (at least in un-  
fained desire and endeavour) to  
seek all wisdom, righteou-  
nesse, sanctification & redemp-  
tion, all mercy, grace, peace,  
consolation and happinesse, ac-  
cording to the free, plain, plen-  
tiful and faithfull promises of  
our reconciled God, most gra-  
cious Father, and alone almighty  
helper, in covenant with us,  
onely through the al-sufficient  
satisfaction and never failing  
intercession of his most deare  
and onely Sonne, our alone Sa-  
viour and Mediator, notwith-  
standing our most hairious sin-  
fulnesse in nature, and by life;  
notwithstanding our daily ma-  
ny and great wants, failings,  
doubts and discomforts; not-  
with-

# 96 Observations, Advises

withstanding our unmeasurable  
grievous ingratitude, unwor-  
thinesse, insufficiencies, and all  
other though never so many and  
great impediments and imposs-  
bilities, be to be a Puritane  
or Round-head, Lord in all  
these, make and ever continue  
me to be a Puritane and Round-  
head: I most humbly, unfa-  
in-ly and uncessantly beg, pray  
beseech and urge, let then the  
devill and all his instruments  
let then who that will, and how  
they will miscall, nick-name  
scorne and abuse me with the  
name of Puritane, with a full  
mouth never so foully; Let  
governe and help me. Mark 11

22. Rom. 3. 28. & 4. 19, 20.  
5. 1, 1 Cor. 16. 13. & 2 Cor. 5.  
Gal. 3: 22. Eph. 3. 12. & 8. 12.  
Col. 2. 5. 7. & 1 Tim. 1. 5. 12.  
Heb. 10. 22. & 11. chapt. 1 Cor.  
1. 30. Mat. 15. 22. 1 Tim. 1. 5.  
Gal. 6. 16. 2 Cor. 1. 3, 4, 5, 6.

# and Resolutions. 97

1 Thes. 2.16, 17. Heb. 6.17, 18,  
 Acts 4.12. Ezek. 36.22. Gal. 3,  
 12. Hos. 14.4. Psal. 86.5. & 130  
 7. 1 Cor. 1.9. & 10.13. 1 Thes. 5  
 24. & 2. 3. 3 Heb. 2.17. & 10,  
 23. 2 Cor. 1.20. Rom. 5.19. 2 Cor,  
 5.18, 20. Col. 1.21. Psal. 86.15,  
 & 111. 4. & 145. 8. 2 Cor. 1.3,  
 Dan. 3.17. 2 Tim. 1.12. Heb. 2.18  
 & 7.25, Rom. 4.21, Psal. 46.1,  
 Jer. 31.33, Heb. 8.10, Col. 3.11  
 1 Cor. 3.21, 22, 23, Isa. 53. chap.  
 Rom. 4.25, & 3. 24, 25, 1 John  
 2.1, Rom. 8.34, Gal. 3.19, Heb.  
 8.6, & 9.15, & 12. 24, Mat.  
 3.17, John 3.16, Heb. 11. 17,  
 Hos. 13.4, 2 Tim. 2.5, Ezek. 36,  
 22, 23, Hos. 14. 4, Isa. 58.11,  
 Psal. 73.24.

F

A



*A commendable Course  
tending to contentment of divers  
necessary as well Divine as  
Morall Observations and  
Counsels gathered by  
experience.*

**I**N regard of Gods worship, be-  
cause every holy duty cannot  
wel be every day performed with-  
out great hast and hinderance,  
& so with little power & profit,  
I conceive it most convenient  
and comfortable, no day to neg-  
lect the most necessary, as pray-  
er and reading the Scriptures,  
and for the rest to redeem the  
time, to performe them as we  
may also; howsoever, let every  
holy duty be performed with  
solemn preparation and sensi-  
ble affection, at least with an  
holy



*Observations, &c.* 99

holy bewailing the want of the same, and that the Lord will please to work the same in us.

In his ordinary course at home and abroad, upon all occasions, in all his words, behaviour and actions, out of conscience to God, and by his government to demean himselfe circumspectly, plainly, faithfully, freely, soberly and friendly, without any by-respect, or troubling himself with trifles, or with what he cannot thereby prevent or remedy: in his greatest perplexities and troubles (using onely the lawfull meanes to serve Gods providence) to commend all to his disposing and blessing wholly, and so to rest content with his good pleasure, who in wisdom, love and faithfulness, will assuredly cause all to goe well, goe all how it will: *Amen*, my heavenly Father in Christ Je-

**100 Observations, Advises**  
 sus, in mercy as thou hast pro-  
 mised, be I never so unworthy,  
 and whatsoever opposeth, Amen.

Pious,	Patient,
Just.	Quiet,
Temperate	Peaceable,
Direct	Sober,
True	Provident,
Faithfull	Contented
Chaste	Wary,
Be Modest	and Grave,
Watchfull	Reserved,
Retired	Compassi- onate,
Secret	Charitable
Silent	Liberally,
Humble	Inoffensive
Meeke	Teachable
Friendly	Constant,
	Pro-

be not	Prophane	nor	Impatient,
	Unjust		Captious,
	Excessive		Contenti-
			ous,
	Double		Passionate,
	False		Prodigall,
	Faithlesse		Male-con-
			tent,
	Filthy		Rash,
	Wanton		Light,
	Carelesse		Loose,
	Gadding		Cruell,
	Open.		Mercilesse,
	Lavish		Covetous,
	Proud		Offensive,
	Highmind-		Wilfull,
	ed		Wavering.
	Surly		

Every one that shewes a  
smooth face, or gives faire words  
is not a faithfull friend ; there-

102 *Observations, Advises*

fore take heed what you say, and whom you trust.

Trust no man with that which if it ever be discovered, may any way prejudice you, for he that is now for you, may hereafter faile, discover or oppose you; neither speake ill of him that doth not now befriend thee, his mind may change towards thee, and then it will repent thee.

Be friendly to, and speak well of those that have wronged, or doe not regard, or have spoken slightly of thee; belceve me it will work strangely in gaining much affection, respect, credit and contentment to thee, whereas a fowre countenance, harsh carriage, bitter language and distastfull dealing, will but encrease their hatred and contempt, and thy disgrace and disquiet: make tryall, and take my word another time; I may truly

truly say, *experientia docet.*

Hold it unchristian, cowardly and uncomely, needlesse, easlesse and foolish, to perplex thy selfe with that thou canst neither prevent nor help, and avoid it: in all good conscience with an holy carelesnesse, cast all thy care on God, who taketh care for thee, and hath promised never, never to faile, forsake or forget thee.

It is a worthy part and well done, neither slavishly to feare, nor wilfully to distrust any, converse cheerfully (and with comelinesse) carelesly; but as thou lovest to keepe thy friends respect, and thine owne peace reservedly.

Let not thine owne words, countenance or doings discover, and who can contemne, or have advantage against thee.

By and by thou art absent from those whom now thou ac-

104 *Observations, Advises*

companiest with, let thy desire to please for the present procure no future inward discontent, therefore hold thee close to those godly and morall Maximes which may best governe thee now, and most satisfie thee afterward; to this end forget not former good or misgovernment, and thereupon, peace or vexation.

So to regard as to strive to satisfie every ones humour, shews a foolishly flattering disposition, questions worth and gets scorne: to keep gravity, to discourse sparingly and solidly, though it humour not, forces them at least in acknowledgement secretly to say, there is wisdom, honesty and good government; and so it ought to be.

It is a most miserable mistake and arises from Ignorance, sloath or prophanenesse, when

we think it is an hinderance to our outward proceedings, if we first ply our private devotions, whereas to begin with them, is the right way to prosper; otherwise, though we imagine we have made all sure, the Lord many times by one meanes or other, crosses our courses, sends us losses, and makes us smart for such foolishness: Lord grant me first to seek thy Kingdome, and I shall have share in the rest assuredly, as thou seest best for me:

In a certaine case of difference, he advised either to suppress or help them thoroughly, to either to oblige them to help, or else disable them to hurt you; but by no meanes trust their discretion or good nature, who dare say, if they had, they would use their advantage against you, even now when they cannot harme you; espec

F. 5

when

## 105 *Observations, Advises*

when ingratitude, pride, ambition and conceited cause of revenge, transports them; thus as a politician,

But as a Christian, he adviseth to assist them seasonably and competently, yet warily against their common enemy, that themselves may have no leasure nor pretence, nor the other no time nor power to trouble you; and as a Christian politician, in the same case he thus speaks his mind plainly and freely, be provided to prevent the worst their might can, or their malice may attempt against you, for some speake strangely of you, and their present usage declares the affection and respect they beare you: this for that.

To be malicious, scornfull and injurious, is unchristian, uncivill and unseemly, and commonly comes from a high conceited,



conceited, villifying, quireling disposition in ones selfe; and from a soft, suffering, and therefore from a supposed cowardly disposition of another; yet often it fals out, the man unwilling to contend escapes with credite, and the shame and mischief fals on his head that sought it.

Maintaine your owne right, but doe another no wrong, and suffer stilly what you can by no good meanes remedy.

If thou doest well, speak not thine owne praises, if it be not with thee as thou wouldest, say nothing; for I have observed, the good is concealed, and the rest lightly revealed.

By making others as wise as thy selfe, in matters wherein they before were ignorant, w<sup>ill</sup> get them credite by thy sufficiency, and then they will fight thee; answer civilly, and  
answer

answer not fully (I meane hear worldly affaires, onely) keep somewhat in till afterward, so shall respect be preserved; deny out of judgement and reason not out of pride and selfe conceit, hold thine owne and give no distaste.

His God, his Conscience, his Country, his owne honour, the memory of his dead, and reputation of his living friend, he would not should, nor can he suffer them to be wronged.

He held it more for a wishing that it were so, then holy feare it should be so in some who say, *England* must have its turne too, so much can passion more then piety doe.

O poore *England*, so extreemly envied for the peace thy God grants thee, be thou humbly thankfull, truly penitent, and trust thy God unfainedly, so shalt thou still prosper by his mercy,

mercy, and thy malicers shall  
nor harme thee, nor rejoyce in  
thy misery.

O *England, England*, lay to  
heart, the long and lamentable  
calamities of Gods Church in  
*Germany*; goe to *Shiloh*, see  
what the Lord hath done there,  
and he will spare thee, else,  
woe, woe, woe unto thee.

Why should blest *England* be  
blamed, that prefers a war-  
rantable peace before a bloody  
war; those therein ingaged,  
would if they knew how (as  
thou art) be gladly freed, but  
not knowing how to be releas-  
ed, would have thee as them-  
selves, intangled; and for their  
owne advantage, would laugh  
if thou wert ruined; feare, serve,  
trust thy God, be wary; oh for  
ever mayest thou be secured.

This was written before the  
bloody warres, Lord pardon our  
sins

# 110 Observations, Advises

sinnes, and heale the Land for thy Christs, for thy mercie sake.

Warre-wishers never felt nor know the miseries thereof, or only seek to please their own ambitious and covetous humours: I am sure such as desire or rejoyce therein, long after, and are glad of the greatest plagues upon earth, and I say, God send them sorrow that love it; if it made them smart in their owne persons, wives, children, friends, houses or goods, they would soon be weary of it; for doubtlesse none but fools or mad men (or those that are farre enough from it) can take delight in it.  
*Give peace in our time O Lord.*

True, the calling is lawfull, honourable and necessary, when the causes urging are just, and the ends good, and he that then declines it is base in extremity, but not to be attempted rashly.

out of passion, or to please common fancy fondly; for the wise man sayes, *with good advice make warre.*

The haire-braind foole cryes peace with thee Lord, and war with all the world; the sober Christian prayes peace with thee Lord, and with all men as farre as is possible.

Cruell suspitions troubles a mans mind, and blemish his vertues.

Let not too much confidence darken foresight.

Things openly slighted may be seriously intended.

Where conscience is not informed clearly and reformed thoroughly, men are misled with by-respects, and blinded with humane policy.

He is a good counsellour and a true friend, who as he seconds tempers our humour.

Be to friends friendly, constant

## 112 *Observations, Advises*

stant and just, but not open.

Be not proud, but keep distance, admit none a full approach to thy power or secrets.

Triviall envies, emulations, censures, oppositions regard not, but goe substantially about thine owne businesse.

Though thou intendest not his hurt, prevent him that would doe thee hurt.

Chieftes in commotions, and such as have accusing consciences are commonly but half-couraged men.

He that is valiant and active, loves and seeks peace without feare or softnesse.

Make so good use of things commendable in others, that they may be praysted in thy selfe; but be reall in them, else thou wilt be scorned.

Christian circumspection may timely and easily prevent troubles, when much care and labour

bour can hardly, if ever deliver from them.

A man may be outwardly (at times) friendly, yet want respect towards thee inwardly, this appears by often cross and slighting carriage.

Birds are intangled by their feet, and men by their tongues.

Take heed where, when, to whom and of what thou speakest, alwaies let thy tongue first consult with thy braines.

Speake not at all where thy words are not heard, beleev'd or regarded; shew by thy silence and countenance, thou art sensible of being slighted.

Forbeare sometimes to tell strange things, though true, lest thou beest counted and called an over-reacher.

Never interrupt another in speaking, first heare him out, then answer, there is time enough for both.

In

## 114 *Observations, Advises*

In discouraging goe not farre about, bring in no needlesse circumstances or parenthesis, but declare the businesse advisedly, deliberately, plainly, freely, truly with a low voyce and affluence, without interruption, faulting, flattering, distaste or conceitednesse, and regard not how thou art censured.

Let thy countenance to every one be grave, settled courteous, take heed of lightnesse, distraction, harshnesse; accustom thy selfe hereto, it is gracefull, and will cause respect, by constancy herein wipe away the remembrance of former misgovernment.

Envy not that some are praised undeservedly, or more than they merit, thou knowest fear, flattery, hope of gaine or the like, causeth it.

Distaste not that others slight deserved prayes of thy friend,



*and Resolutions.* ○ 115

if thou canst not help it, onely speak a word or two, to shew thou takest notice of it, and take a more convenient time to question more fully about it.

Be more friendly and lesse free, opennesse causeth contempt, but curtesie commendation, and reservednesse respect.

**H**aving renewed his resolutions in the new yeare (by the grace of God) to lead a new life; he bethought himselfe of this course, for the conscionable worshipping of, and walking with the Lord, which according to his disposition of mind, and condition of life, he conceived was most fitting for, and would (by Gods blessing) be most comfortable for him; in all having respect to the warrant of Gods word, and Christian conveniency, O Lord grant hereto thy grace and blessing I beseech thee.  
The

## 116 Observations, Advises

The Lord sayes, *Ist. 1. 16*, *17* his  
*Cease to doe evil, learne to doe*  
*well, &c.* well then, my soule  
in the strength of the Almighty, day  
from henceforth resolve, pray  
watch against all sinne in ge  
nerall, and against thy espec  
all corruptions (as sloath, negli  
lect, or customary performing  
holy duties, habituall distracti  
ons in them, worldly-minded  
ness, distrust, discontent, passi  
on, lust, intemperance and fol  
lowing vain customes, &c: more  
especially, resolve, pray  
watch, endeavour to imbr  
and practice the contrary  
ties, and every way accord  
to the testimony of a well  
formed conscience, to walk  
ously, righteously, soberly,  
creetly and unblamably in  
present evil world; more  
ticularly for his more solemn  
and settled seeking the Lord  
his private devotions (beside

his publick & family duties) to observe this course every day constantly, & at such time of the day as may be with least hindrance and most firminesse, viz. with premeditation to frame his prayer (as briefly and substantially as he can) after this manner, inserting in their proper places new occasions of confessions, Supplications, or thanksgivings, &c. the summe of the prayer then to be this.

First, confession of especiall finnes, with their especiall circumstances.

2 Acknowledgment of especiall judgments due, justly inflicted, yet graciously mitigated.

3 Self-deniall, renewing resolutions to amend.

4 Craving pardon and reconciliation in Christ.

5 Deprecation of Gods judgements feared, and for a sanctified use of a'l present and future sufferings.

## 118: Observations, Advises

6 Begging conversion and reformation, especially in especiall finnes and failings, with restauration, increase and perseverance.

7 Also godly sorrow, true faith, with peace and comfort.

8 To be prepared to dye.

9 Prayer for continuance of common blessings, and for especiall direction and help in speciall occasions and necessities.

10 For sincerity, confidence, patience and contentation at all assayes.

11 Thanksgiving for generall and especiall, inward and outward blessings.

12 Prayer for the estate of Gods Children, in generall and particular.

13 For his family.

14 And for all such as he is any way bound to pray for.

Thus for his daily private prayer.

*and Resolutions.* 119

Next, to read three Chapters in the Bible every day, with a brieſe prayer before and after, and holy meditation thereupon; yea, labouring to turne the chiefe obſervations thereout into ſolemnne prayer for conſcious practice.

Thirdly, ſeriously to read in ſome good book, and becauſe theſe following books and writings are of ſingular uſe for his edification, and that he cannot every day read in each, he conceives it beſt to read onely in one, and in another the next day, &c. as for example.

On the Sabbath day affectionately calling to mind ſome of Gods eſpeciall mercies; recorded by him.

On Munday, ſolemnly remembering ſome of his holy Vowes written by him.

On Tuesday, cheerfully having recourſe to ſome of Gods promiſes,

## 120 *Observations, Advises*

Promises collected by him.

On Wednesday, attentively reading somewhat in Master Byfields *Marrow of the Oracle of God*.

On Thursday, somewhat in the *Practice of Piety*.

On Friday, the like in the *Christians daily Sacrifice*, or in the *Observations and Advises*.

On Saturday, serious Examination by some part of the *true Watch and Rule of life*.

And when God please in continuance of time, he shall have by this constant course ended any of these, to begin againe, &c. alwayes turning what he reads into humble and untained prayer, for application and performance, a little at a time, and that well is better, and will be more profitable then much customarily and insensibly subbered over.

Fourthly, every day to sing  
Psalms

Psalmes, or part, understandingly and feelingly.

Thus for his private practice of pious duties every day.

Now for his other spare time that it be not mispent, to imploy it in Christian conversing with good men, or in reading usefull morall Histories, and quoting thereout needfull observations, or in some other lawfull, necessary, seemly, profitable businesse or recreations.

Lord settle me in such a christian course of serving thee as may be most acceptable to thee, and comfortable to my conscience continually.

One that had power, commanding him, more out of malice then reason, upon a perillous employment, he said, Gods strength is my sufficiency and protection, my safety; so I goe, and shall prosper spite of your ill meaning towards me.

G

On

## 122 Observations, Advises

One that sees and uncharitably censures, or sharply reprehends his faults, not knowing or regarding his repentance, compassionates not, or will not take notice of his sorrowes.

Be alwayes silent where reason is not regarded, and truth is but distastefull.

Suppress pride, peevishness, passion, discontent and discord, as most unbeseeming a wise and worthy mans mind.

Thus for that, now of somewhat else.

His conscience, honour and his friend

Spare, and nought else can thin offend;

But if your malice and distaste  
Cannot forbear, pack hence in haste;

And when ye are sent for, come  
Againe,

Thus thanks still looke for, for  
your pains. Back



Backbitten, must I needs turne  
pale for it,

False honours please, and ly-  
ing slanders fright,

Whom? but the unworthy and  
vain-glorious wight.

Wrath is cruell, and anger is  
outrageous, but who can stand be-  
fore envy, Pro. 27. 4.

Men oft times speak evill of  
us, because they cannot speak  
well; not because we deserve it,  
but they are accustomed to it,  
and therefore cannot leave it,  
especially when they will not  
be perswaded they doe evill in  
it.

There are some Dogs of that  
nature, that they barke rather  
upon custome then curstnesse,  
and some so currish, they bite  
before they bark; he hath mee  
with both sorts, but thanks to  
the Lord, neither their bark-  
ing nor biting have been able  
to fright or hurt him.

## 224 Observations, Advises

Desire no imployment upon vain-glory, refuse none for feare; Lord guide and strengthen me, to shew my selfe carefull and resolute in action.

By vertue in valiantly doing his duty, and by modesty, in sparingly speaking thereof, a man may best escape envy, and obtaine glory.

Provoke not a suffering nature too much, least it turne to your owne shame and harme at length, though loath, he dares both speak and doe.

He that is honest is bold, he that does well would not be wronged, and may be provoked beyond his power, no coward is he that will not, base coward is he that dares not fight; let the feare of God not of man re-straine thee, where conscience warrants shew it by doing worthily.

It ought to be enough for us

if we have, by Gods assistance, behaved ourselves so, that no man can tax us justly; if we deserve praise, it is onely malice keeps it from us, and a lying tongue that would disgrace us.

I dare trust any mans judgement of me, but not every mans affection towards me.

Some whose consciences must commend us, malice forces in their speeches to condemne us, though we know and find it, we may have comfort in it.

It is meer folly, great weaknesse and extreame vanity, to trouble our minds with those things, that thereby can neither be prevented nor helped.

One said (believe me, not to boast or justify himself vainly, but to vindicate his worth and innocency, which hath by malice and untruth suffered undeservedly) who that knowes me can tax me with carelesnesse, or

## 126 *Observations, Advises*

any kind of unworthy carriage justly? and if they would speak plainly as they are perswaded of me, must they not confesse the contrary?

If you heare or conceive a miste of me, if there be conscience, reason, charity or common honesty in you, first convince, then censure, else spare me, or else I wil protest you bely me, and of meere malice detract from me, perhaps because your owne wayes have not been so worthy, and therefore must not escape your envy; this is baseness in you, and doth not blemish but settle me; for wise and worthy men will judge rightly.

Tell me of my faults but doe not blaze them; think of your owne, and mine will seeme the lesse unto you.

Would I were as wise, honest and worthy as some think themselves, and would be esteemed

seemed, whose carriage but little shew they deserve it.

Of all beasts, I hate an injurious scoller, I cannot abide a contentious companion, nor to have to doe with one of a distastfull disposition, or that is of a proud and disdainfull demeanour.

Injurious speeches from a man in authority, are most harmful and unseemly, oftentimes wrong and grieve extreemly; by these the innocent and worthy must suffer and know no redresse; complain they may not, contend they dare not, grieving helps not: O poore revenge! conquest or passion, art thou in authority, avoid it, it loses love, lessens respect towards thee, procures ill will unto, and hard words of thee, and is a great disgrace and blemish to thee.

Envy no mans honour, wish every one as much as he desires or deserves, but in advancing

128 *Observations, Advises*

his owne, let him not impair another mans.

Doe well, speak truth, boast not, so win honour and weare it, else, look for shame instead of credite.

If he might have his desire he would choole those (if he knew them) that have the worst opinion of him and best of themselves to be either actors with him, or spectators of him in the most perilous employments; where God sayes goe, for then he is sure (live or dye, in the strength of his God) to force their acknowledgements of his wel-doing, and to stop their injurious mouths against him.

Why cannot some men give such their due praise, whose personall service they especially desire in greatest occasion and danger, this their necessity forces that their envy smother,

In my conscience the greatest  
boasters are the poorest doers;  
yet I have observed, he that  
hath mouthed it most, hath been  
thought to doe best.

I am sure some that look big  
and swore by no small ones,  
were the first that flinched.

There is no notable service  
hath fallen out in their time,  
but there are some that will  
assure you they have beene at  
it, though truth is, they were  
farre enough from it; it is a  
mad world when some get more  
pride by lying and cracking,  
then others by truth and well-  
doing.

He held it neither wit, hone-  
sty nor valour (out of conceited  
honour) to endanger himselfe  
or others without or beyond  
command or warrant.

He is to be esteemed more  
base then basencie it selfe, that  
in his place dares not out-dare  
danger & death.

### 130 Observations, Advises

I will hereafter esteem nothing of any worth, that hath not many to detract from it.

**L**et us doe worthily, but not lye, boast, nor detract from others for our honour.

If thy heart tels thee thou hast discharged thy duty, and that no man can truly, or dares to thy face say the contrary, what needest thou care though others in secret out of malice slander thee.

Some that desire to have their own miscarriage held no fault, will wrest another mans well-doing.

Among us (Souldiers) the way to get respect from such a neglect you, is to carry your selfe gravely, quietly and carelessly towards them, taking heed thou givest them no just cause of distaste or advantage against, or any way to scorne or abuse you.



He that can hold his peace hath great advantage, a foole cannot keep silence, a talker is contemned by others, and a trouble to himselfe.

To discover a mans affections or businesse, makes a man contemptible, and no way mends the matter.

To speak in due season with freenesse, plainnesse, truth and boldnesse, quath: is a slye, jeering, injurious companion.

*Lord my God govern me.*



*Some markes of a malicious man, from whom good Lord deliver me, and never suffer them to have advantage against,*

*or to have their wils*

*over me.*

**H**E never speaks well of any, except for feare or flattery,

132 *Observations, Advises*  
flattery, or some by-respect of  
his owne.

2 He alwayes takes and makes  
every thing worse then it is.

3 He will invent, divulge,  
aggravate, swallow any manner  
of untruth against you, rather  
then you shall escape his envy.

4 Yet dares justifie nothing  
if you call him in question.

5 His scoffes leave behinde  
them an asperision of injury, un-  
derstand them how you wil, and  
this he delights in.

6 If he see you troubled, he  
triumphs the more over you,  
laughs the more at you, and  
speaks the more against you.

By these among the rest you  
shall know him, take heed of  
him, good God blesse me from  
him.

A noble disposition thinks,  
speaks, hopes the best, and gives  
each his due praise, is suffering,  
longs for a good occasion to stop  
the

the mouth of injury; and then out of conscience, in the strength of the Almighty, does worthily; he abhorres untruth, boasting and vain-glory, he labours to give the Lord onely all the honour for anything he hath done well, or that hath gone well; my heart loves, I dare trust such a one: Lord be my guide and strength, my safety and good successe, I pray thee.

Simplicity without circumspection is folly.

Circumspection without simplicity is cunning.

Simplicity with circumspection is true wisdom.

Another's scornfull humour may be profitable, though distastfull, if we watch to walke so as we give no cause of contempt against us, but then if he continues scornfull to us, away with him from us.

Word

## 134 *Observations, Advises*

Word it with no man, but observe, be silent, and learn better government.

Wherein you can well satisfie your selfe, aske not another, least you needlessly discover your disposition, which it will after grieve you to have made knowne, and so fall into causlesse cavilling, which will more afflict.

Keep silence and gravity, and the most strict observer shall not discover you, nor your greatest maligner shall have no advantage against you.

Why feare we him, we need not respect if our conscience be cleere, and cause good? surely it is a weaknesse we would condemne in others, and it becoms us; away with such needlesse, childish, unworthy perplexities.

These maine reasons among the rest most highly obligem

me to most humble thankfulness for former assistance received, and to most earnest prayer for future help from Heaven, to deale directly, whatsoever envy, scorne or hinderance I may have hereby: that my conscience is comforted, my mind quieted, an honest repute maintained, boldnesse to stand before, and speak unto the strictest authority gained, and the best accusations of vile persons not feared, prevented, contemned, also the assurance of a mercifull blessing from the hand of God, promised and expected.

Reveale no secret to him that thou knowest to affect others more then thy selfe, for he cannot conceale is from them.

That which thou wouldest not have told to others, tell no body, for if thou canst not, why shouldest thou thinke another will

136 *Observations, Advises*

will conceal what concerns thee.  
Say not it is true, and I dare  
justifie it, yet I pray speak not  
of it; rather speak not at all of  
it, and surely no trouble will  
come of it.

Trust not him againe, that  
hath once betrayed thee.

A man is in the opinion of o-  
thers (in regard of his owne sa-  
tisfaction) not as they esteem  
of him, but as himselfe conceives  
he is esteemed of by them.

Labour to bring thy heart to  
such a temper, that no man may  
have a worse conceit of thee  
then thou hast of thy self, and  
will the lesse trouble thee if  
others dis-esteem thee.

Our hidden griefs about mens  
opinions of us, neither make  
them better or worse towards  
us, walke christianly and inof-  
fensively, and never thinke  
respect what others think of by  
of thee, it wil procure great con-  
tentment to thee.

No

**And Resolutions** 137

Doe good unto, but never trust  
a reconciled enemy, except sure  
signes of grace more then shewe  
of friendship perswade thee.

Not to aske or answer questi-  
ons rashly.

Not to enquire after or relate  
newes hastily.

Not to meddle in others mat-  
ter needlessly.

Not to dispute or cavil vainly

Not to apprehend cause given  
too deeply.

Not to remember forepast in-  
juries continually.

Not to speake of our owne  
doings boastingly.

Not to rehearse others acti-  
ons slightingly.

Not to command with many  
words harshly.

Not to receive commands dis-  
putingly.

Not to use men of worth  
(though meaner) unkindly.

Not to carry our selves to-  
wards

138 *Observations, Advises*

wards any proudly.

Not to shew we thinke of our selves conectedly.

Not to be in countenance fowre and sully.

Not to converse with others dis-respectively.

Not to discover our business and affections unadvisedly.

Not to live in Gods sight prophanely.

Not to deale with men un-faithfully.

Not to lay open our selves lavishly. Not to talk of state matters or great persons lightly.

Is the way to live honestly, peaceably, and praise-worthy.

Sloth breeds lust, lust feeds sloth, vigilancy and temperance will strangle both.

One said, he could hardly brook him whom he observed laugh at what he said; were it his weaknesse, custome or scorn, yet it was a means to make him most



most carefully to avoid whatso-  
ever he was perswaded might  
move laughter in the most ridi-  
culous, or a malicious contemner

One that is self-conceited,  
fayours nothing but what suits  
that humour, but scornes you e-  
ven for things lawfull and in-  
different; truly I am of Solo-  
mon mind, there is more hope  
of a foole then of him, and let  
him think what he will, he is no  
better.

Reserved resolute words and  
carriage, damps perhaps may  
informe him.

Freenesse to a Servant, equall  
or inferiour, procures familiar-  
nesse, saucinesse and contempt  
hardly to be redressed.

Freenesse to thy better makes  
him mislikes thee, be weary of  
thee and flight thee.

Towards such use respect, use  
no complement, be not trouble-  
some, visit not often, speak lit-  
tle.

Towards

## 240 *Observations, Advice*

Towards the other be grave, strict and settled, above all by thy words and carriage keepe such distance, that they may neither discover nor abuse thee.

Though a man be trusty and does what I bid him, yet if he be ill natured, does not kindly respect me, but is self-conceited and scornfull, he does not content me: I may beare with and forbear him a while to serve mine owne turne, or for some other ingagement, but as soon as I can I will rid my selfe of him; and while I must use him, to doe it in such things wherein I cannot misse him, and to be as much as may be from him; still I say there is no way better to awe him, as by forbearing questioning with him, discovering your mind to him, and to be constantly silent and settled towards him.

Hypocriticall honesty is double impiety. He

He liked not, nor loved to have to doe with him that (unknown) listens to his discourses, that too captiously censures his free and harmlesse speeches, that steales time to pry into his papers, that screwes himself in, to search in- to his secreters, that needlessly meddles with his matters, and thrusts himselfe (unsought) in- to his businesses; that judgeth of his proceedings by his owne conceited fancyes, without knowing or weighing his rea- sons; in a word, he will keepe himselfe as close from him as he can, for not quiet, but much vexation is gotten by him.

The harshnesse of a Father, the unkindnesse of a brother, falsnesse or bitternesse in a friend, and a divine or noted professor that mock goodnesse, are grievous to my Soule, and trouble me extreamly.

Whether Courtiers or great men

### 143 *Observations, Advises*

men frowne or laugh upon me, is all one to me, so my conscience cleare me.

His resolutions (by Gods assistance) in his businesses with some that may use him harshly, and for their owne ends seek and catch at advantage against him. In generall, to demean himselfe advisedly, soberly, reservedly, gravely, and that constantly; and to avoid rashnesse, passion, opennesse, lightnesse, and unletlednesse.

Wherein he shall heare or observe just cause of former distaste, or present discontent, to passe the same by without notice taking thereof, discreetly and meekly; and to be in speech, countenance and carriage (even unto such) cheerfull, loving and friendly; yet to free himselfe from such places, persons and occasions, with wisdom, speed and secrecy, as if he had never received

received cause of discontent  
ment given him.

To use onely pre-considerate,  
solid and few speeches, and  
those to the purpose, with all  
moderation, lownesse, truth and  
plainnesse; to watch against,  
and cut short unadvised, frothy  
and superfluous discourses, also  
all hasty, loud, double, and cir-  
cumstantiall expressions.

To shew a solemne, settled,  
seemly behaviour in looks and  
gesture, and to eschew loosenesse,  
dissemper and uncomelinesse to  
the contrary.

Not to listen to, regard, or  
be troubled with others con-  
cent or their opposing speeches  
for their owne ends; to forbear  
answering of them, with a silent  
tongue and staid countenance  
to turne from them, so without  
distasting of them to shew he  
mislikes them, and to goe con-  
sionably and substantially a-  
bout

## 144 Observations, Advises

bout his own businesse, notwithstanding them.

Commending all to the Lord first, and that often and earnestly; to aske counsell of wise, honest and worthy men, deliberately, leasonably and judiciously; to the uttermost to take heed of discovering his condition, affections, or intentions to any, without very good assurance of secrecy, or forced by necessity.

To resolve and doe (with warrant from Heaven) that which may afford him the freest use of what God in mercy hath given him, without obligation to, or dependance on others; but if there be no remedy, rather to trouble a friend than brother.

All in the only assistance and relying alone upon the worst most wise, mighty, mercifull, and faithfully promised dispo-

sing and blessing of my heavenly Father in Christ Jesus, Amen.

The particulars are not convenient to be expressed; well, in all with Christian wisdom look to what concernes his own occasions, & not to what suits with anothers fancies.

**B**EING exceedingly troubled between hope of credit and profit, and feare of shame and losse (in a businesse that exceedingly concerned him) he resolved (by Gods government) howsoever it went not to discover himself to any, not to break out into folly or passion, if the worst he feared should befall him; but even then to be the more circumspect and sober-minded, not to yeeld to dejection and distemper, but the more to look to the hand of, and to de-

H

pend

# 146 Observations Advises

pend upon the Lord, 2 Chron.  
20, 12. Who assuredly will  
cause help to come by some o-  
ther meanes, if not by this, Est.  
4. 14. and will cause even the  
thame and sorrow (which he  
might justly suffer for his folly  
and sinne) to turne remarkably  
to his good in the end, Gen. 50.  
20. to rest his mind contented  
in the assurance of his Gods  
most wise, gracious, mighty  
and faithfull disposing of all to  
this end; and because inward  
discontent, or outward discov-  
ering his crosses and afflictions  
doth not redresse, but make  
worse the business, and give  
the more cause of talke, and  
keeps the same the longer in o-  
thers memory, and would give  
such as would joy in his misery  
the more advantage to vex and  
scorne him; whereas his con-  
strict and constant reserved-  
nesse, secrecy, & outward flight-  
ing



ing the businesse will mitigate  
if not suppress the tiring  
tongue and malicious mouth of  
curiosity, contempt or injury;  
but if God please the businesse  
goe well with him, discreetly  
and christianly to triumph in  
Gods truth and mercy; howlo-  
ever, until the issue, to commend  
all to the Lords disposing and  
blessing, 2 Sam. 12. 16. and  
then with a quiet heart, cheer-  
full countenance and well-or-  
dered carriage, to await the  
Lords leisure and good pleasure  
towards me, 1 Sam. 1. 18. Lord  
governe and work for me.

Whatsoever businesse ever so  
much hereafter may inwardly  
trouble me, by no meanes in  
word, countenance or carriage,  
to shew the same outwardly;  
then whatsoever thoughts trou-  
ble him, his case is undiscove-  
red to others, and no advantage  
is given against him: Besides,  
H 2 keeping

148 *Observations, Advises*

keeping silence gaines time to  
overweigh how best to behave  
ones selfe, whereas if a thing  
be once out and knowne, it is too  
late to recall it.

O Lord God send me good  
speed I pray thee, cause me to  
hold my peace, *to wit*, whether  
thou my God wilt make my bu-  
sinesse prosperous or no, Gen. 24  
12, 21.

*A foole uttereth all his mind,  
but a wise man keepeth it in till  
afterwards, Prov. 29. 11;*

Lord thou knowest my mean-  
ing, my former folly, my  
exceeding weaknesse; oh par-  
don what is past, pittie what is  
present, and governe me for  
time to come.



*Briefe Observations of his own  
his Calling and Place, viz,*

**T**O receive and execute com-  
mands without arguing or  
unwil-

*and Resolutions.* ○ 14.

unwillingness, readily and faithfully, it is acceptable and furtherable.

To command advisedly, with few and plain words, freely and roundly, with grave countenance and settled carriage, this procures obedience, gains respect and maintaines authority.

To see that what he commands be executed, to be an example of diligence, faithfulness and resolution; it wins employment, favour, trust and honour: Upon any Watch, in Garrison, March, Quarter or approach, to weigh seriously the instant circumstances of time, place occasion, what Perdues, Centinels, passages, where and how to order all with most safety, to take the Alarme timely and to be freest from surprize; to settle the Guard, to dispose of the Officers, to tell them their se-

150 *Observations, Advises*

verall duties concerning the present service, to provide Ammunition, to warne to vigilancy, and if the Guard be within reach of the enemies Cannon, by all watchfulnesse to warne to avoid them; rather to dye with honour, then to yeeld or flye with shame, to be an example of watchfulnesse and courage; once ill done, alwaies undone, therefore never to be secure, say others what they will; for it may happen once that never may happen againe, then it is too late and in vaine to say, *would have thought it*: There can be no greater dishonour to a Captaine, then to be surprized upon his Guard; remember the examples of other that this way have suffered in their persons and reputation; better fall into, yea, perish by an honourable enemy, then to be called to account and censured by

your

your owne party; your businesse being well done and over, be then at rest, and let another take his turne, if I might advise others, as I doe my selfe, let this be our constant course: Lord my God govern and watch for, and over me.

Fear and backwardnesse secures not from the perils that cause them, but often layes more open to them, howsoever they disable exceedingly, and procure shame and harme inevitably.

Selfe Meditations and reasonable Exhortations, being ready to goe upon dangerous services, viz. with our soules let us now seek and trust God, promise and performe sincere obedience to him, if he please to grant help and deliverance; be of good courage, in the strength of the Lord let us doe worthily; follow my example,

## 152 *Observations, Advises*

let the Lord doe what seemeth good unto him ; we fight for the Cause of God, for our lives, safety, honour and victory : Lord fight thou for us, encourage, strengthen, preserve and prosper us, of thy mercy as thou hast promised, *Psal. 46. 1, 2.* through Christ Jesus, be we never so unworthy, and whatsoever opposeth us, *Amen.*

Observe this : Lord let such as shame, scorne, or wilfully neglect to seek help of thee, or that trust to their own wisdom, worth or sufficiency, or to any other meanes of help besides thee, never have help from thee : but as for me (who am most sinfull, weak and unworthy) who deny my selfe, and all other meanes of help without thee utterly, who by thy grace, doe seek for, depend upon, and await for thy help only, afford thy wonted, needfull,  
most

*and Resolutions.* 153

most gracious, mighty, seasonable and faithfully promised help unto me.

(a) Acknowledge and direction, (b) prevention and government, (c) courage and sufficiency, (d) strength and safety, (e) deliverance and prosperity, (f) come from thee (O Lord) onely ;

(g) Therefore my God, in Christ, (h) I beseech thee, in mercy (i) as thou hast done and promised, (k) be I never so weak and unworthy, (l) in due season and greatest extremity, (m) to instruct and direct, (n) to prevent and governe, (o) to encourage and strengthen ; (p) every way to enable, (q) to doe well and worthily, (r) preserve and deliver, (s) be with and prosper me.

(t) I will goe forward in thy strength onely ; (u) through

H 5

thee

# 154 *Observations, Advises*

thee I shall doe valiantly;  
 (x) In the day of battle thou  
 hast covered me; (y) I reſerre  
 all alwayes to thee; (z) as  
 thou pleaſeſt deale thou with  
 me; (a) help thou, and all ſhall  
 goe well, (b) elſe nothing can  
 avail me: (c) oh hear me gra-  
 ciously; (d) my ſoul for all help  
 bleſſeth thee, (e) and looks for  
 all good onely from thee; (f) for  
 any help thou ſhalt vouchſafe  
 me, (g) my ſoule ſhall alwayes  
 praiſe thee; (h) *Amen, Amen*, I  
 beg of thee.

(a) *Prov.* 2, 6, *Iſa.* 40, 13, 14.  
 (b) *Pſal.* 59, 10. *Prov.* 3, 9.  
 (c) *Iſa.* 28, 5. *Iſa.* 40. 29, 31,  
 (d) 2 *Cor.* 3, 5. 1 *Sam.* 8, 6, 14  
 (e) *Pſ.* 18. 2. *Jof.* 1, 8. (f) 1 *Chro.*  
 29. 10, 11, 12. *Pſ.* 121. 2. (g) *Jer.*  
 21. 33. *Ephes.* 1. 5. (h) *Pſa.* 110. 1  
 1. *Pſal.* 136. all, (i) *Pſal.* 71,  
 20. *Pſa.* 119. 49. (k) *Iſa.* 41, 14.  
*Ezek.* 36, 22, (l) *Pſal.* 9, 9. *Pſa.*  
 46, 1, 2, 3. (m) *Pſa.* 32, 8, *Prov.*



## and Resolutions. 155

3,6, (n) Psal. 79. 8. Exod. 4, 15.  
 (o) Isa. 51, 12. Is. 41. 10, (p) Neh.  
 6. 9. 1 Tim. 1. 12. (q) Psal. 68.  
 12. Psal. 68. 35. (r) Job 15, 20,  
 2 Sam. 22. 2. (s) Deut. 31. 8.  
 Deut. 28. 8. 11. (t) Psal. 71. 16.  
 Ephes. 6. 10. (u) Numb. 24. 18.  
 Psal. 108, 13, (x) Psal. 18. 2.  
 Psal. 140, 7, (y) Pro. 3, 6, Psal.  
 37. 5. (z) 2 Sam. 15, 26, Mat.  
 6. 10. (a) 2 Chron. 14. 11. 2 Chr.  
 20. 12. (b) Psal. 33: 16, 17, Ps.  
 128, 1, 2. (c) Exod. 22, 27, Ps.  
 69. 30, 31. (d) Psal. 34. 1. Psal.  
 103. 1, 2, (e) Mic. 7. 7. Psal. 72  
 12. (f) Psal. 62. 1. Hos, 13. 9;  
 (g) Isa. 63, 7, Ps. 56. 12. (h) Ps.  
 41. 18. Psal. 31. 9.

Love is an honest faithfull  
 thiefe stealing from us; and yet  
 letting us keep the graces God  
 hath given us; a most strange,  
 yet most certaine manner of  
 curing the diseased; when the  
 Physician drinks the potion and

## 156 Observations, Advises

the Patient is thereby cured, so deales our Saviour by us.

The Jewes say there are 72 Members in a mans body, and understand the curse, *Deut. 27. 14.* to be 72 plagues denounced thereunto.

Let all endeavours be done out of conscience, or the best are bootlesse.

Things done in greatest shew of sanctity, and not to Gods glory, chiefly deceives us miserably, and is but painted iniquity.

Better a good work laden with weaknesse, if done in sincerity, then glorious shewes from a false heart; let thy heart be right with God, approve it to him, and care not what others speak or think of thee.

This I find and expect, when his offend him, the Lord will visit their transgressions with the rods of men; and this I know  
and

and beleeve his everlasting mercies he will never take from me.

Better want the good we have had, and would have to humble us, then to abound and forget our Maker.

Oh most miserable and accursed prosperity, where wickednesse gets wealth.

Oh rich and happy poverty, that hath a good conscience though with never so little.

Afflictions of body or mind must turne to our good if they move us to seek God.

Feare not God for feare of a punishment onely; yea, feare him least he should punish thee for not fearing him.

Love not meerly in hope of good, yet love him in hope he will doe thee good.

Sorrow for sinne, not for feare of wrath simply, yet sorrow for sinne least wrath over-whelme thee.

*Pra.*

158 *Observations, Advises*

Practice as thou prayest, or they prevaile not.

We pray rightly, when we practice conscionably.

Sathan seeks to hinder one good work, by moving to another lesse seasonable at the same time; therefore divide the times aright, and preferre the best first.

He that would meditate well must give his mind but to one good point at one time, and bear that out thoroughly with prayer and application.

Better to have troubles in the flesh with a quiet conscience, then the pleasures of sinne with horroure of heart.

Better to live in misery then sinne.

The worst of suffering is to be chosen before the best of sinning.

Soule lost all lost, soule well all well.

Some

Some while they think to free themselves from sorrowes by living in sinne, thereby bring the same evils upon themselves and so are doubly wretched.

That which thou thinkst shall be thy comfort, shall prove thy crosse, yea thy curle, except thou lookest chiefly to God in seeking it, and he please to sanctifie it.

In reading labour for knowledge, but chiefly for affection.

Miraculous help is not ordinary, yet may and must we build upon the power of God for help, be our distresse never so great, and meanes of reliefe never so small.

By encrease of inward and outward troubles, finding encrease of comfort and help, why should I not willingly suffer?

Though we often strive against an evill without prevailing,

160 *Observations, Adviser*

ling, let us not give over, but strive the more, for such striving is our victory,

Whose charity hath not been recompenced? wherefore the ready way to be rich, is to give liberally.

Yea, this is a true, though a strange saying, the way to be richer, is, having much to give more.

The tenth to the Lord brings a tenfold blessing.

Wicked men neither know, beleeve nor consider they are the better for good mens sakes, yet it is most true;

Are they not children, fools, and mad men, who detest, scorn, slander and abuse their dearest friends? Yet such are those though never so wise in their owne conceits, who use good men so.

It is an infallible signe we shall obtaine, if we persevere

to aske the thing we want according to the will of God.

Impatency in trouble neither easeth the mind, nor relieveth the need; why then should we give way to it?

All our carking cares cannot compasse our ends, nor change the case, therefore away with them.

Warch against all sinfull distempers in any case, for the Lord is not pleased with, nor bound to please our fond affections, but doeth what he pleaseth.

Hope beyond hope, beleeve beyond feeling, in well-doing trust God most in greatest extremity, and thou shalt help beyond present expectation.

The more zealous for God, the more opposed in the world.

The better man, the more hated of ill men, but most dearly loved of God.

162 *Observations, Advises*

It is a signe of goodnesse to be nick-named of vaine persons.

It is a sinfull and false conclusion, to say, because most men and the greatest doe so, it is well done ; common experience sayes otherwise, Gods precepts, not examples, must be our rules.

Better goe to Heaven with a few poore creatures here condemned, then burne in hell with multitudes of rich and glorious worldlings ; for there company brings no comfort, but increaseth misery.

If riches made happy, woe to the poore ; but the poore in spirit are the richest, and shall be blessed.

Faithfulnesse in our calling is excellent, yet a diligent man may be unfaithfull to God.

He that judgeth himselfe mod, censureth another least.

He that hath experience and feeling



feeling of his owne weaknesse,  
will beare with anothers infir-  
mities, and feare his former  
falls.

A prophane person cryes out  
when a good man faileth, but  
never thinks of his owne abomi-  
nations.

An unregenerate Civilian  
thinks his owne case good, and  
speaks largely of others fail-  
ings, but forgetteth that his  
owne case is more miserable.

Better often to fall and rise a-  
gain by repentance, then live  
in secret sinne without remorse  
of conscience.

He that never doubted, ne-  
ver truly belceved, so he that  
never sorrowed for sinne, never  
repented of sinne.

Neither signes nor wonders,  
judgements nor mercies, pros-  
perity nor adversity, that can  
cause man rightly to seek his  
God, except grace work upon  
the

164 *Observations, Advises*

the heart; witnesse the hard-hearted Jewes in our Saviours time,

No mervaille though men remaine wicked, who make not right use of what they heare, see or feele.

This is a true token of repentance, if we break off the sinne we lived in.

Oh the Sugar-bit under the tongue, the darling sinne! spit it out, away with it, or it will poyson all.

Better suffer open shame undeservedly, then live in secret sinne impenitently.

Of all beautifull creatures, a sanctified Soule pleaseth God best.

After deep affliction of spirit comes much sweet inward comfort to a conscionable Christian.

For want of humble thanknesse and carefull watching, we fall

fall into deepe dejections againe.

A sharp answer to an honest heart, propounding a just matter, throwes downe the mind exceedingly.

Take heed of bitterneſſe when a matter is moved to us, considering the like would not please us.

It is not the doing, but well doing of a good worke pleaseth God.

It is a good ſigne of ſincerity, to humble our ſelves in ſecret, for the failings in our holieſt performances, and for ſuch faults as others cannot diſcerne in us.

I take and find it a truth, that to diſpence with our ſelves for omitting of good duties, openeth a door for the committing of foule offences.

He that ſpeaks by experience is not deceived, if he addes no more to it. Be-

## 166 Observations, Advises

Bewaile in private thy failings in Gods publike services, hold not habituall distractions for small matters, for that favours of falshartednesse.

As we would our courses should not be mis-conceived, let us take heed we give no just occasion of distaste.

When we think we stand surest, we are like to fall soonest, therefore be humble and watch then most.

Sinne cannot be good, yet it is good for us we sinne sometimes, to make us the more humble and watchfull thereby.

Take heed of spirituall pride, it often procures spirituall desertion.

The more knowledge, the more practice, or else the more vexation of spirit, or sharper stripes.

It is not amisse sometimes to a good

good end, to doe a thing that may seem unseasonable, if the same be lawfull.

All things unfitting are not unlawfull, but whatsoever is unlawfull, cannot be truly fitting.

Doeſt thou feele thou canſt not pray, pray that thou mayeſt pray, for prayer quickeneth prayer.

That prayer is not rejected that is without feeling, if we have prayed in obedience, and bewaile our inſenſibleneſſe.

It is a ſigne we have feeling, if we feele we want it.

No good work is accepted for its owne worth, nor rejected for its wants, if we be in Chriſt.

Set we our hearts to ſeek God in the duty we doe, or our ſervice is abominable.

Ceremonies are ſometimes neceſſary, yet make not the worke good or bad ſimply, for the Lord

## 168 Observations, Advises

Lord looketh to the heart chiefly; yet oftentimes seemly gestures shew inward holiness; they may be used as helps to devotion, but we must not put holiness in them.

When we ought, and doe not reprove and punish sinne in others, it is just with God to let us fall into the same sinne and to punish us for them.

We have to do with a most holy, al-knowing, just and jealous God, therefore take we heed of dallying, delaying, or excusing; he sees whether our hearts stand right or no.

He that hath authority, and leaves vice unpunished, provokes the Lord to punish him.

He that useth not his beames to convert his charge, shall answer before God for such his neglect, and their mis-carriage.

Readily forgive him that is

jures thee; but forbear not him that offends God.

Authority may and must compell to outward obedience in the use of the meanes, although to convert the heart is the onely work of God.

It is true, the Lord saveth none against their wils; yet none can be saved by their own free will.

It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy; yet he sheweth mercy to none but those that (by his mercy) will and runne.

Good in the worst men we ought to follow, but evill in the best, we are bound to eschew.

He that reveales my secrets though he intends my injury; does me a curtesie, in making me more circumspect and secret.

If one out of malice make  
I known

170 *Observations, Advise*

knowne my misdemeanour, and I thereby amend, he does me a kindnesse against his will.

He is a friend (who when his advice is neglected) will threaten to discover our faults to our shame, if there be no other remedy; yet it is a shame and grief to them to doe so.

Though thou canst not doe as thou ought and wouldest, yet leave not a good work altogether undone.

Make tryall, though there be small hope of prevailing.

In furthering a lawfull business by lawfull meanes, be bold and unwearied, and let God work.

One misleth through untimely bashfulnesse, that which another obtaineth by honest boldnesse.

This I find all meanes to be wanting, defective, or in vaine, if the Lord work not.

The



*and Resolutions.* 171

This I know, when God sayes  
let it be, all shall serve the  
turne; for all things obey his  
voyce.

If God be ours we have all,  
without him we have nothing.

Assurance of Gods love, and  
promise of Gods help ought to  
be enough for us.

For want of application, a  
man wants the sound comfort of  
that whereby he is able to com-  
fort others.

*My Grace is sufficient for thee,*  
: Cor. 12.9.

Forgive all thy finnes :  
Impute Christs al-suffici-  
ent satisfaction :

Make thee beleeve :

To Instruct thy ignorance :

Subdue thy corruptions :

Sanctifie thee to my soc-  
vice :

Direct thee erring :

I<sub>2</sub>

Esta.



## 172 Observations, Advises

Establish thee doubting :  
Strengthen thy weaknesse  
Raise thee being fallen :  
Support thee standing :  
Make thee watchfull :  
Comfort thee afflicted :  
Quiet thee troubled :  
Deliver thee distressed :  
Settle thee distempered :  
Enable thee to pray :  
Fulfill thy requests :  
Work good wanting :  
Increase good begun :  
To Keep thee from all evill :  
Turne all to thy good :  
Supply all thy necessities :  
Give thee godly sorrow :  
Make thee upright :  
Build thee on my promises :  
Stirre thee up to thankfulness :  
Cause thee persevere in goodnesse :  
Accept thy unworthy person and services :

Bring

To Bring to a blessed end ;  
Crowne thee with eternall  
happinesse ;

All in Christ Jesus.

Thou the Lord sayest it, there-  
fore it shall be ;

Thy Grace alone shall be e-  
nough for me.

My God give grace, this grace  
may be attained,

None then so rich, though all  
the world he gained ;

Thou canst, thou wilt, thou must  
vouchsafe it Lord,

Because thy selfe hast said it in  
thy Word, *Isa. 54. 16*

How with an holy opportunity, to  
bind the Lord to preserve us from

sinne, be we in our selves ne-  
ver so strongly tempted and

sorely inclined there-  
unto, viz.

**B**Y urging the Lord with  
his promises hereof, *Rom. 8.*

*14. 2 Cor. 12. 9.*      2 With

## 174 Observations, &c.

2 With his oath, *Heb. 6, 17, 18*  
*Isa. 14. 24, &c.*

3 With his power, *Mat. 28,*  
*18. Mark 14. 36.*

4 With his Covenant, *Ezek.*  
*36, 27, 29.*

5 With his Sabbaths which  
he hath given us to be signes  
that he will sanctifie us, *Exo. 31*  
*13. Ezek. 20, 12, 20.*

6 With our baptisme, wherby  
we are assured of the vertue of  
Christs death, to kil sin in us.

7 With the Sacrament of the  
Lords Supper, wherein the  
same thing is sealed unto us.

8 And that he hath pleased  
to strengthen us in some mea-  
sure heretofore.

9 By urging him with his  
superabundant grace, *Job, 1, 16*  
*Rom, 5, 20.*

Thus in all humility and ex-  
nestness, to beseech, and urge  
our God to have respect unto  
his own glory, in every one of  
these

these, taking heed of the occasions of sin; by his blessed help, we shall be kept from grosse offences; and get power over our secret & strongest corruptions, through Christ Jesus, *Amen.*



*Somewhat concerning government of the Tongue.*

**D**eath and life are in the power of the tongue, *Pro. 18, 21.*

If any man offend not in word the same is a perfect man, *Ja. 3. 2.*

Lord, no man offends so often and shamefully with the tongue as I doe.

I said I will take heed to my wayes, that I sinne not with my tongue; I will keep my mouth with a bridle, *Psal. 39. 1.* yea, I have and am purposed, my mouth shall not transgresse, *Psa. 17. 3.*

But the tongue can no man

I 4 tame

## 176 Observations, Advises

tame, *Jam.* 3, 8. it is an vnuly  
evil, full of deadly poyson, idem.

Therefore set thou a watch  
before my mouth, and order  
thou the door of my lips, O my  
God, *Psal.* 141, 3.

Such resolutions as most con-  
cerne himselfe in this respect,

*viz.*

*To avoyd*

All Prophane, needlesse, un-  
certaine, uncomely, offensive  
words.

*To use*

Onely Christian seasonable-  
nesse, certaine, seemly, accept-  
able speeches.

Rather speak nothing, then to  
say the least thing to no good  
or to an evill purpose.

Not to suffer his tongue to  
runne before his wit.

But to forethink whether it  
be lawfull or fitting that he is  
about to speak, then to refrain  
or speak accordingly.

*and Resolutions.* 297

*To avoid*

All rash, superfluous, vaine, obscene, unreverend, scornfull talk.

*To use.*

Onely confiderate, few, substantiall, holy, reverend, respective discourse.

Not to meddle in others matters.

To deale in his owne circumstances.

To praise others discreetly.

And himselfe (inforced) modestly not to tell newes suddenly.

To relate the same (required) warily.

*To avoid*

All jibing, boasting, double, flattering, fearfull, false words.

*To use*

Only serious, humble, plain, faithfull, free, true speeches.

Not speak evill of any absent or dead.

I s

If

## 178 *Observations, Advises*

If there be or was any good in them to take notice thereof, else to say nothing of them.

Not to answer any matter before he heare and understand it thoroughly :

Then to answer briefly and pithily.

Not to interrupt any in their speaking, by speaking with them, or taking the words out of their mouth.

But to give full time and then to answer wisely.

### *To avoid*

All revealing his owne matters.

Unfolding his affections.

Discovering his passions.

Complaining of his wants.

Declaring his opinion.

Opening others secrets.

Where these need not, and more then needs must.

To



*To be*

Secret, silent, reserved, watchfull, to the contrary.

Not to break out into passionate, contentious, spitefull, provoking, revengefull speeches, no not against such as injure him, and when they doe so.

But to deliver temperate, peaceable, gentle, suffering, pacifying words.

To appease wrath and strife.

To prevent anger and discord.

To avoid hast and to use deliberation.

To avoyd loudnesse, and to use softnesse in his speeches.

To avoid lightnesse, and to use gravity.

To avoyd harshnesse, and to use friendlinesse in his talk.

In all things he utters, to be circumspect and sober.

Lord who is sufficient for these things? none so weak as I am,

ye.

180 *Observations, Advises*

yet nothing is impossible to thee.

**O** Lord my God, mercifully, notwithstanding my sinnes; powerfully, notwithstanding my weaknesse; faithfully, notwithstanding all oppositions, let thy grace be sufficient for me, to teach and enable me aright, when, where, and how to speak and to hold my peace, at home and abroad, with whomsoever I have to doe, and in whatsoever I take in hand, as may be most and onely for thy glory, the gracing of thy Religion, and my profession thereof, the good example and benefit of others, the safety and credite of my place and person, the comfort and peace of my soule and conscience here, and the everlasting happinesse of soule and body in Heaven for evermore; all by the speedy, effectually, daily,  
and

and continuall assistance of thy  
most holy Spirit, through the a-  
lone al-sufficient merits and  
mediation of thy most deare and  
onely Sonne, my alone most  
sweet Saviour and perpetuall  
intercessor Christ Jesus, even so  
be it, *Amen, Amen.*

Thus farre here for governing  
the Tongue, now to God onc-  
ly wise, my onely helper be  
all the glory,



Concerning walking with  
God, with some Meditations for  
Prayer, according to the plain  
and powerfull word of God  
to be the better enabled  
thereunto.

**G**OD commands it.  
He hath shewed thee O  
man

## 182 Observations, Advises

man what is good; and what doth the Lord require of thee, but to doe justly, and to love mercy, and to walk humbly with thy God? Micah 6.8.

Thus saith the Lord, stand ye in the wayes and see, aske for the old paths, where is the good way, and walk therein, Jer. 6. 16.

### 2 Examples of Obedience.

And Enoch walked with God: Noah was a just man, and Noah walked with God, Ge. 5. 24. & 6. 9

### 3 Neglect hereof must be acknowledged.

Neither have we obeyed the voyce of the Lord our God to walk in his lawes, &c. Dan. 9. 10.

### 4 And our ignorance, indisposition and insufficiency hereunto.

O Lord I know that the way of man is not in himselfe, it is not in man that walketh to direct his steps, Jer. 10. 23.

Not that we are sufficient of our selves

*and Resolutions.* 183

*selves to think any thing as of our selves, but our sufficiency is of God, 2 Cor. 3. 5.*

*without me ye can doe nothing, John 15. 5.*

5 We must crave pardon for all these.

*And now Lord what wait I for? my hope is in thee, deliver me from all my transgressions, and forgive all my sinnes, Psal. 39. 7, 8. & 25 18.*

6 We must ask a way of God in generall.

*Thus saith the Lord, stand ye in the wayes and see, and ask for the old paths, where is the good way, Jer. 6, 16.*

7 Yea, this by sollemne humiliation.

*Then I proclaimed a Fast, that we might afflict our selves before our God, to seek of him a right way for us. Ezra 8. 21.*

We must beseech him to grant us these particulars.

I Know.

## 184 Observations, Adviser

1 Knowledge of the good way.

Shew me thy paths, O Lord, teach me thy statutes, make me understand the way of thy precepts, Psal. 119. 4, & 119, 27.

Cause me to know the way wherein I should walk, for I lift up my saule to thee, Psal. 143, 8.

2 An heart disposed to walke therein.

Incline my heart unto thy testimonies, Psa. 119. 36.

He will teach us his ways, and we will walk in his path, Isa. 4, 3.

3 Ability thereto.

Make me to gain in the path of thy Commandements, Psal. 119, 35.

4 Restauration out of former errors relapsed into.

Renew a right spirit within me, restore unto me the joy of thy salvation, Psal. 51, 10, 11.

5 To be sincere herein:

and Resolutions. 185

I am God al-sufficient walk before me, and be thou perfect, Gen. 17, 1.

Let integrity and uprightness preserve me, Psal. 15, 21.

Let my heart be sound in thy statutes, Psal. 119, 89.

6 To be watchfull hereto.

Hold thou me up and I shall be safe, and I will have respect unto thy Statutes continually, Psal. 119, 117.

Keep thy heart with all diligence, ponder the path of thy feet, and let all thy ways be established, turne not to the right hand nor to the left, Prov. 4, 23, 26, 27.

7 That we may encrease in all these.

Being fruitfull in every good work, and encreasing in the knowledge of God, Col. 1, 10.

8 And be established, uphold me with thy free spirit, Psal. 51, 12.

uphold me according to thy word,

## 186 Observations, Advises

word, that I may live, and let me not be ashamed of my hope, Psal. 119, 116.

9 And to persevere.

Teach me O Lord the way of thy Statutes, and I will keep it unto the end, Psal. 119, 33.

I have inclined my heart to performe thy Statutes alway, unto the end, Psal. 119, 112.

10 We must pray to be freed and preserved from every evil way, in opinion and practice.

The man that wandereth out of the way of understanding shall remain in the Congregation of the dead, Prov. 21, 16.

The wicked have laid a snare for me, yet I erred not from thy precepts, Psal. 119, 110.

Remove from me the way of lying, I have refrained my feet from every evil way, Psal. 119, 101.

Incline not my heart to any evil thing, to practice wicked works, Psal. 14, 4.

We



*and Resolutions.* 187

We must lay to heart, rely upon, urge God to reforme, await his leasure, till he please to make good his word unto us in every particular we have thus sought him for in generall.

Thy word have I hid in my heart, Psal. 119. 11.

I will meditate in thy precepts, and have respect unto thy wayes, I will not forget thy word, v. 15 16.

In God will I prayse his word, in the Lord will I prayse his word, Psal. 56. 10.

Remember thy word unto thy servant, on which thou hast caused me to hope, this is my comfort in my affliction, for thy word hath quickned me, Psal. 119, 49, 50.

Let I pray thee, thy mercifull kindnesse be for my comfort, according to thy word unto thy servant, Psal, 119, 76.

Therefore I will look unto the Lord, I will wait for the God of my

188 *Observations, Adviser*  
*my salvation, my God will bene*  
*me, Micah 7, 7.*

*O my Father, nevertheless not*  
*as I will, but as thou wilt, Mat.*  
*26, 39.*

In the particulars following.  
1 In that we have acknowledged  
our neglects and defects.

The Lord saith, he that con-  
fesseth and forsaketh his sinnes,  
shall have mercy, Prov. 28, 13.

If we acknowledge our sinnes,  
he is faithfull and just to forgive  
us our sinnes, and to cleanse us  
from all unrighteousnesse, 1 John  
1, 9.

2 In that we have craved por-  
don. The Lord saith, I will  
save you from all your unclea-  
nesse, &c. yet will I for this  
enquired of to doe it, Ezck. 36,  
29, 37.

3 In that we have asked a my  
of God: He sayes, Ask, and it  
shall be given you, Mat. 7, 7.  
We besought our God for this, &c.

he was instructed of us, Ezr. 8, 23

I will instruct thee and teach thee in the way that thou shalt go, and I will guide thee with mine eye, Psal. 32, 8.

4 To the desire of knowledge, the Lord saith, If thou callest after knowledge, and cryest for understanding, thou shalt find the knowledge of God, Prov. 2, 3, 5.

5 To the desire of a good disposition: Thus a new heart also will I give you, and a new spirit will I put within you, Ezek. 36, 26.

6 And of ability to walk with God: He promiseth thus, I will put my spirit within you, and cause you to walke in my Statutes, and yee shall keep my judgements and doe them, Ezek. 36, 27.

For it is he that worketh in you both to will and to doe of his good pleasure, Phil. 2, 13.

7 If we desire restauration: He restoreth my soule, and leadeth

190 *Observations, Advises*  
eth me into the paths of righteousness, Psal. 23, 3.

8 If we desire (herein) sanctity: Yee shall keep my Statutes and doe them; I am the Lord which sanctifieth you, Levit. 20, 8, 24.

9 Watchfulness: I will hearken what the Lord God will say, for he will speake peace unto his people, and to his Saints, that they returne not againe to folly, Psal. 85, 8.

10 Encrease: Call unto me and I will answer thee, and shew thee great things and mighty, that thou knowest not, Jer. 33, 3.

I am the Lord thy God, which doeth teach thee to profit, and lead thee in the way that thou shouldest goe, Isa. 48, 17.

11 Establishment: But the Lord is faithfull which will establish you, and keep you from evil, 2 Thes. 3, 3.

12 Perleverance: I will not

turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me; I will give them one heart and one way, that they may feare me for ever, Jer. 32, 39 40.

I am perswaded of this same thing, that he that hath begun this good work, will performe it untill the day of Jesus Christ, Phil: 1, 6.

13 Having prayed to be kept from erring out of the right way in judgement or life: The Lord sayes, Thine eares shall heare a word behind thee, saying, This is the way, walke ye in it; when thou turnest to the right hand and when thou turnest to the left, Isa. 30, 21.

They that cried in spirit, shall come to understanding, Isa. 29, 24.

And an high way shall he there, and it shall be called the way of holinesse

191 Observations, Advises  
holinesse, the wayfaring men,  
though fools, shall not erre there-  
in, Ita. 35, 8.

For one prevailing motive (a-  
mong many) to a conscionable  
walking with God; consider god-  
linesse is profitable to all things;  
having the promise of the life that  
now is; and of that which is to  
come, 1 Tim. 4, 8. and the con-  
trary course a cause of all misery  
and mischise here, and eternally.

This concerning our furthe-  
rance for walking with God.



**A**void Overmuch Sleep;  
rise timely; redeem thy time  
and walk wisely; worship  
God in private, in thy Family  
and in publike; seasonably

scionably, and that daily.

Avoid impurity and passion;  
discontent, uncharitableness  
and excess; converse chastly,  
soberly, peaceably, charitably;  
and temperately.

Shut up every evening with  
private prayer.

---

*Examples in Scripture of  
Souldiers that were godly; among  
the rest; two in the old and two  
in the new Testament.*

**I**N whom among many other  
graces and vertues, observe  
these; and remember what-  
soever things were written a-  
foretime were written for our  
learning, *Rom. 15, 4.*

David an example of prayer  
unto, and trust in God in great-  
est dangers and praising of him  
for safety, strength and delive-  
rance; *Pf. 3, & 18. 1, 2, 3, 4, 5, 6,  
16, 17, 18, 19, 30, 31, 32, 34, 35,  
39, 46, 48, 49.* K Of

## 154 Observations Adviser

Of acknowledging of & comforting himselfe in Gods word, especially of encouraging himselfe in the Lord his God in extreamest distresses, *Psa.* 27. 1, 2, 3. 8, &c. 7. 1, 2, 3, 4, 9, 10, 11. *1 Sam.* 30. 6.

Of wisdom, valour and personall performance, *1 Sam.* 16. 18, *2 Sam.* 22. 15, 17.

*Joshua* an example of humbleness under Gods hand, *Josh.* 7, 6. feare of Gods wrath, *ver.* 7. 8, 9. seeking God in generall distresse, *ver.* 6, 7. Diligence in seeking out offences and the offender, *ver.* 16, 17, 18. gentleness to the offender, *verse* 19. zeale for Gods glory, *verse* 19. strictness in punishing vice and the transgressor, *verse* 21. equal dealing with others, *Josh.* 18, 10. contentation with owne portion, *cha.* 19. 49, 50. Recording Gods especial mercies and deliverances, *cha.* 49,



20. stirring up others to remember and declare them, *cha. 4. 21, 22, 23, 24.* obedience to Gods will in his martiall employments, *chap. 6, 10 & 8. 2, 3, 11.* calling upon others to have respect thereto, *chap. 8. 8.* wisdom in directing & diligence in executing stratagems, *cha. 8. 3, &c.* keeping promise faithfully, even with deceitfull dealers, *chap. 9, 19, 20.* shewing great judgement in imploying them, *chap. 9, 22, 27.* wonderful power in prayer, *cha. 10, 11, 13, 14.* exceeding courage, *cha. 10, 25.* being victorious in battels, *chap. 10, 11, 12.* carefulness: to read and declare Gods will to his charge, *cha. 8. 34, 35.* and stirring them up thereunto, *chap. 14. 14, 24.* resolution that himselfe and his house would serve the Lord onely, *cha. 24. 15.*

The Centurian of Capernaum.

### 193 Observations, Advises

an example of deare love to  
tender care of, great compassion  
towards his distressed servant,  
*Luke 7. 2. Mat. 8. 6.* and dili-  
gence in using all good means  
for recovery, *Luke 7. 3.* of hu-  
mility, *Mat. 8. 8.* of liminded-  
nesse, *Luke 7. 3.* sense of selfe-  
unworthinesse, *Luke 7. 6, 7.* of  
seeking to Christ in need, *Mat.*  
*8. 5.* praying for his in distresse,  
*Mat. 8. 5, 6.* desiring others to  
pray for him and his, *Luke 7. 4.*  
of great faith, *Mat. 8. 8. Luke 7.*  
*7.* of worthy carriage with au-  
thority in his place, *Mat. 8. 9.*  
*Luke 7. 8.* of love and bounty  
to Gods house and people, *Luke*  
*7. 5.* of gaining love, respect  
and commendation where he li-  
ved and lay in garison, *Luke 7.*  
*4.* of being speedily heard, and  
wonderfully helped by Christ,  
*Mat. 8. 13. Luk. 7. 10.* and whose  
faith Christ exceedingly prai-  
sed, *Mat. 8. 10. Luke 7. 10.*

Corne-  
ly

*Cornelius* the Captaine of the *Italian* Band, an example of devotion, piety in his Family, private prayer, and charity, *Acts* 10. 1, 2. of having those about him, especially that waited on him, that feared God, *vers.* 7. giving himselfe to private fasting, *ver.* 30. a just man and of good report, *ver.* 22. an earnest desirer of Gods Minister and Ministry, of calling together and stirring up of his kinsmen, and neere friends to Gods service. *ver.* 24. reverence and willingness to heare Gods word, and in his presence, *ver.* 33. love of the company of Gods Minister, and loathnesse to let him depart, *ver.* 48. of having his prayers heard and almes accepted, *ver.* 4. 31. of being shewed the way to everlasting life and happinesse in Christ Jesus, *ver.* 36 to 44. of obtaining the holy Ghost accompanying the

K 3

word,

198 *Observations, Advises*

word, *ver. 44.* and having all fa-  
vour and helpe, all grace and  
good sealed to him by the Sa-  
crament, *ver. 48.*

The Souldiers likewise de-  
manded of *John*, saying, and  
*what shall we doe?* and he said  
unto them, *doe violence to no  
man, neither accuse any falsely, and  
be content with your wages,* *Luke*  
*3. 14.*

Lord reach my hands thus  
war, and gird me with strength  
unto the battell, that I may fight  
the good fight of faith, and lay  
hold of eternall life, *Psa. 18. 34.*  
*39. 1 Tim. 6. 12.*

Thus far of these examples.

Some collections out of Sacred  
writ, concerning executing  
Justice in judgement, worthy  
to be observed and followed.

*In this case:*

1 Magistrates are appointed

of the Lord, Rom. 13. 1. Deut. 16.  
18. 2 Chro. 19. 3. Numb. 11. 16.  
24. 25. & 27. 14, 16. & Dent.  
17. 13. John 19. 11.

2 Chiefe Magistrates may  
and must make inferior ones,  
Exod. 18. 25.

3 He must see all places pro-  
vided with good Magistrates,  
2 Chro. 19. 5. 2 Chro. 19. 5.

4 They must charge them to  
execute justice, 2 Chro. 19. 6.

5 To this end they must urge  
them with all the most power-  
full reasons they can: as,

1 That they judge not for  
man, but for the Lord; unto  
whom they must give an ac-  
count.

2 That the Lord himselfe is  
present when, where, whom and  
what cause soever they judge,  
knowing thoroughly the devi-  
ses and intendments of their  
most secret thoughts; hearing  
distinctly all their words for

200 *Observations, Advice*

and against the businesse; being thoroughly acquainted with their just or unjust proceeding in sentence or execution; ready to blesse them if they judge justly, and to plague them if they deale unjustly. Proove for these, 2 Chron. 19. 6. if God be present it is not (be sure) as an idle spectator.

3 That all be done in the feare of the Lord, conscionably, avoyding evill forbidden, following good required in case of justice, so standing in awe of his dreadfull presence, sacred Majesty, and infallible word, 2 Chron. 19. 7.

4 That God before whom they are hath no iniquity in him, to conceive as they conceive, to speake as they speake, to doe as they doe, if they dare in any particular deale unjustly; but abhorreth, forbiddeth, threatneth, hath plagued, and will

**and Resolutions.** O GOD

will plague them for it, 2 Chr.

19.7.

5 That the Lord doth neither respect the persons of the Judges to accept them by their doings, be they never so wise in their owne conceits, never so applauded by others, never so able fairely to gloze a foule matter, and be they never so mighty to goe thorow with all contrary to right; nor the persons that have the controversie, what favour soever they have with the Judges, how subtilly soever they can plead their owne causes or misinform others; what power soever they have, or friends soever they can make contrary to right; but will shew his contempt of them in clearing the innocent, and finding out the guilty party and unjust Judge by one meanes or other, 2 Chro. 19.7.

6 That the Lord will take

K 5

no

## 202 *Observations, Advises*

no reward, although the corrupt, covetous, partiall, and wicked judge doe, neither from the unjust Judge, to favour, further, or prosper his unrighteous counsels, pleadings, excuses, or spare him from punishment, nor from the guilty offender, whose cause is naught, be his proffers never so many and large, but will assuredly reward both according to their ungodly proceedings, in the course of justice, *2 Chr. 19. 7*

These were the reasons which moved good *Jehosaphat* used to the Judges, to move them to do justly in judgement, *2 Chron. 19. 9, 10.*

6 Yea, whether they be in Ecclesiasticall or temporall authority, they must be thus charged, *2 Chron. 19. 5, 6, 8, 9.*

7 The abilities of all in authority, from the highest to the lowest is from the Lord, *Numb. 11. 25.*

8 The



8 The Lord promisseth to enable them to judge justly, if they seek it aright, viz.

1 He will endue them with wisdom for Councell, *Prov. 2. 6, 9.*

2 And with judgement for justice, *Isa. 28. 6. & 31. 1, 16.*

9 The Lord (as an especiall favour to his people) hath promised to provide for, and restore to them good Magistrates, *Isa. 1. 26.*

10 Such Magistrates must and will by all good meanes labour the welfare of the Church and Common-wealth, *Isa. 42. 23. & 62. 16.*

11 And that good government in the Common-wealth may be maintained, *Isa. 60. 17. & 1. 16. Psal. 85. 10, 11. Zach.*

12 We are to Subject our selves unto their lawfull commands, not so much out of fear

204 *Observations, Advises*

of punishment, as for conscience sake, *Rom.* 13.1.35. *Mat.* 22.17,21; *Luke* 20.22,25. *Tit.* 3.1. 1 *Pet.* 2.17.

13 And in these particulars especially, Duty, Tribute, Custom, feare and honour, *Rom.* 13.7.

14 Whosoever resist lawfull authority, resist Gods Ordinance, *Rom.* 13.2,3.

15 Such shall and ought to be punished, *Rom.* 13.2.

16 The way to escape the hand of justice and to gaine praise of the same, is to do well, and to be subject not for feare, but out of conscience as before, (No.12.) *Rom.* 13.1,3,5.

17 Such as presume to doe evill, shall and must be punished; for to that end, and not in vaine, doth the Magistrate bear the Sword of justice; let such feare as dare offend, others need not, *Rom.* 13.4. Yet where God

warraunt

warrants not, we are not to obey men, but God, Acts 4.19.

18 In all matters of controversy betwixt any manner of parties (if they cannot otherwise agree) both parties must present their cause of difference unto the consideration and arbitration of the lawfull Magistrate, Exod. 22.9. & 18.15. Deut. 17.8, 9. & 25.1.

19 We must stand to their sentence in judgement, Exod. 22.9. Deut. 17.9, 10, 11.

20 All Magistrates are most strictly bound to execute judgement aright.

21 By the Lords expresse Command, Deut. 1.16. & 16.18, 20. 2 Chron. 19. 8. Josh. 7. 24. Prov. 31. 9. Jer. 21. 12. & 23. 3. Ezek. 45. 9, & 44. 24. Isa. 18.1. & 1.17. Psal. 72.3. Jer. 9.5. Zach. 8.16. Prov. 1.3. Amos 5.15. Micah 6.8. 2 Sam. 25.

2 By

## 206 Observations, Advises

2 By the example of the godly, as of *Abraham*, (a) *Moses*, (b) *Samuel*, (c) *David*, (d) *Job*, (e) *Jehosaphat*, (f)

(a) *Gen.* 18. 19. (b) *Exod.* 18. 13, 15, 26. (c) *1 Sam.* 7. 15, 16. & 12. 3, 4. (d) *1 Chron.* 18. 14. *Psal.* 101. 1. (e) *Job* 29. 14. all, (f) *1 Chron.* 19. 5, 6, 7, 8, 9, 10.

21 Whether they be superior or inferior Magistrates, they must judge justly at all times, and upon all occasions, *Exod.* 18. 25, 26.

22 What manner of men all sorts of Magistrates ought to be, and what vertues they ought to be indued with in this calling.

1 They must be wise to understand and discern between good and evill aright; to be able to find out, discover, confute the subtil shew-seeming allegations against the right, *Dent.* 1. 13, 15.

2 Men

3 Men of courage, boldly and resolutely to preferre vertue and suppress vice, who, or whatsoever opposeth; stoutly neglecting the lowre frownes and high threatening lookes, stoutly rejecting the flattering or distastfull speeches, stoutly opposing the powerfull, perverse proceedings of many, of any against the course of justice, so holding their owne (for rights sake) in despite of all.

3 Fearing God, in whose presence they are, in whose place they are set on earth, and to whom they must give account of their devices and consultations alone and with others; of their pleading for, and against, of their censures with or against the right; shewing this fear by fearing nothing more then to devise, speak or doe any thing, in the least measure, against the right, withall fearing

268 *Observations, Advises*

fearing his heavy displeasure  
therefore.

4 Dealing truly, as each  
cause requireth, according to  
the warrantable rules of justice,  
without studying, bronching,  
vrging subtil distinctions, dou-  
ble-meaning-likely proofs,  
wrong-wrested book cases con-  
trary to justice.

5 Having covetousness, lest  
that makes them long-armed  
and open-handed, to receive  
bribes; and those cause them to  
plot, plead, censure & work un-  
justly and injuriously against  
judgment, conscience, charity,  
reason and equity.

6 No accepters nor respec-  
tors of persons, lest by flattery  
or force, for feare or favours, or  
through any other by-respect,  
they betray the righteous cause  
into the unrighteous hands of  
most accursed injustice; proof  
for these, *Lev. 18. 11. Deut. 1.*

17.

23 How

22 How Magistrates of all sorts are bound to behave themselves, that they may in all cases and to all persons administer justice aright, viz.

1 What they must conscientiously, carefully, constantly avoid.

2 What they must in like manner embrace.

*They must avoid*

1 All manner of injustice by plotting, counselling, pleading, or any other way by secret, subtilly, by abuse of wit or power, furthering the same by, or for themselves or others, *Levit.*

*19. 15. 13.*

2 Doing injustice with the most voyces or greatest number, desiring to please or be applauded by the multitude, or too much regarding or fearing their frownes, scorns, censures, because they are many and mighty

210 *Observations, Advices*

mighty, and may upon some other occasions, further or hinder them, as they may herein please or displease the magist, *Exod. 23. 1.*

3 Wreſting the Law, for their owne or others evill ends, miſinterpreting the ſame, ſetting faſſe głoſſes therupon, ſubtly perſwading, or violently working to make wrong ſeem right, and right wrong, hereby to pleaſure others, to ſerve their owne turnes, and to wrong the guiltleſſe, *Deut. 16. 19.*

4 Judging by ourward appearance according to the firſt unſearche ſeeming ſimplicity or ſincerity, and right the cauſe or perſon; or according to the like unexamined ſeeming ſoulnesse of the fact, ſoulnesse of the cauſe, or guiltleſſe of the party, or whatſoever of owne or others conceits may be of the matter, or manner, with



*and Resolutions.* 211

our due examination, deep deliberation, and impartial judgement concerning both, *John 7.24.*

5 Hasty and rash judgement, before they be thoroughly acquainted with the case and all its circumstances, and having fully heard out the party accused, *John 7.51. 1 Cor. 4.5. 1 Tim. 5.22.*

6 All falshood and double-dealing, pretending one thing and intending another, labouring to make that which is apparently false seem true, *Exodus 23.7.*

7 Taking bribes which most foully corrupt, and oft times wholly overthrowes the course of justice, and turne all upside down, *Deut. 16.18.*

8 Coverousnesse the cause of bribe-taking, so helping him that gives most, be he or his cause good or bad, *Exod. 18.21.*

9 Whores

## 212 Observations, Advises

9 Whores who will seduce and mislead, and intice, prevaile against right, and to the Judges destruction, *Proverbs*

31. 3.

10 Drunkenesse impair the judgement, besots the Judge, makes them forget the Law and pervert judgement, *Prov. 31.*

4. 6.

11 Highmindednesse which causeth a contempt and carelesnesse of doing justice, as if it did not concerne them, or that they were too good therefore, *Deut. 17. 20.*

12 Gathering wealth, which stirreth the mind, by any way whatsoever to attaine thereto, *Deut. 17. 17.*

13 Partiality to any, for any regard of feare, favour, pleasure, profit, or desire of praise, &c. *Deut. 1. 17. & 16. 19. Prov. 18. 5. & 24. 23. 1 Tim. 5. 21.*

14 Partiality to the poore

out of untimely and unsitting  
pitty to him, his cause being  
bad, or because his adversary is  
thine enemy, or because thou  
lookest for service from him,  
*Exod. 23. 3. Lev. 19. 15.*

15 Partiality to the rich and  
mighty, in desire of their good  
will, or feare of their evill will  
towards us, *Levit. 19. 15. Dent.*  
*1. 17.*

16 Wronging the poore, be-  
cause he cannot see thee, or  
withstand his powerfull adver-  
sary, who can pay thee better,  
*Exod. 23. 6. Prov. 22. 22. Zech.*  
*7. 10.*

17 Wronging the innocent,  
out of private spleene against  
him, or friendship to his wicked  
adversary, &c. for God will not  
justifie but plague such wicked-  
nesse, *Exod. 23. 7. Prov. 18. 5.*  
*Jer. 22. 3.*

18 Wronging the Widdow,  
the fatherlesse, the stranger, be-  
cause

## 214 *Observations, Advises*

cause they are so, and so condemned, poore and helplesse, for any of the fore-mentioned, or any other respect, *Zech. 7. 10 Jer. 22. 3.*

19 Overthrowing a righteous cause by quirks in law, or other glosses to make right seem wrong, wrong right, *Exod. 23. 6. Preu. 18. 5.*

20 Cruelty, oppression, exactions, to serve their passion, lusts, covetousnesse, or any other base and sinfull humour, yea, though in regard of men, they have power in their hand to doe it, and may be unquestioned, *Ezek. 41. 9.*

21 Fearing the face of man, be they who they will, and take it how they will, for the judgement is the Lords to secure them, spite of those that distaste, threaten, or would harme them for judging justly, and to plague them if they doe otherwise.

wife, whoſeever may ſcem, pro-  
miſe and endeavour to ſtand for  
them, *Deut. 1. 17.*

22 Paſſing judgement upon  
one Witneſs, be the Witneſs who  
he will, be the Offender what  
he will, and the offence as it  
will, *Deut. 19. 15.*

23 Wearineſſe in doing ju-  
ſtice to any, in any place, upon  
any occaſion, *1 Sam. 7. 15, 16.*  
*Exod. 18. 22.*

24 What Magiſtrates muſt do  
in executing juſtice.

1 They muſt write, and ſtudy,  
and labor by all good means to  
acquaint themſelves thorough-  
ly with Gods Law, being the  
ground of all good lawes, to be  
the better able to underſtand  
and execute juſtice, *Deut. 17.*  
*18.*

2 In feare to offend and trem-  
bling at Gods diſpleaſure for  
offending, they muſt wiſe-  
ly and worthily diſcharge this  
duty, *Pſ. 2. 10, 11.*

3 They

## 216 Observations, Advises

3 They must be sure their endeavours in Christ be accepted, and blessed, least vengeance come upon them, and they perish in their unjust wayes, Ps. 121.

4 Their charge is strictly given them to execute justice uprightly, Deut. 1. 16.

5 They must help one another in judgement, for more ease and better furtherance, and speedier dispatch, Exod. 18. 22.

6 They must shew the parties their warrant for their proceeding in the course of justice concerning the cause, out of Gods Word, for that if any thing will satisfy, Exod. 18. 16.

7 Solid Counsell may be given by others, and ought to be accepted by them concerning justice, both for choosing persons to, and for the manner of executing the same, Exod. 18.

15, 17, 18, 19, 20, 21, 22, 24, at large.

8 Good counsell in these must be followed, and men must not wholly rely on their owne wisdom, opinion, or sufficiency herein. *Exod. 18. 24.*

9 They are to choose them well qualified persons to help them in judgement, *Exod. 18. 25.* See before, how Magistrates should be qualified.

10. They must warne the people to take heed they sinne not (by standing in a bad cause) least they suffer by Gods hand, and by the hand of justice, *2 Ch. 19. 10.*

11 In doubtfull matters, they must enquire diligently, till what was obscure be cleared, and all circumstances be rightly conceived, *Dent. 19. 18. Job 29. 16. Josh. 7. 19. John 7. 51. Gen. 3. 11. & 11. 5. & 18. 21. Iudg. 20. 3. 12. Prov. 18. 13.*

L

12 They

## 218 *Observations, Advices*

12 They may and must require an Oath if need be for clearing the truth, and ending of strife, *Exod. 22. 10.* read from the 7 ver.

13 An Oath that (cannot be disapproved) must be accepted, *Exod. 22. 10.*

14 They must heare both parties deliberately, patiently, thoroughly, to informe themselves in all particulars rightly and fully, *Deut. 1. 17. Prov. 18. 13, 17. Iohn 7. 51.*

15 If the matter be too hard for them, they must bring it to God by prayer, *Deut. 1. 17.*

16 They may and must give judgement upon the testimony of two or three Witnesses, *Deut. 19. 17. & 17. 16. Matth. 18. 16. Iohn 8. 17. 2 Cor. 13. 1. Rom. 10. 28.*

17 They must doe with a false witness as he would have done to the party whom he falsely accused



cused, Dent. 19. 16. to the end.

18 They must plead the just cause of the poore, who want the understanding, sufficiency, boldnesse to plead their owne case, or have no meanes to hire others, or friends that are willing to plead their cause for them, Prov. 31. 8, 9.

19 They must doe right to the poore, be they never so helpelesse, and be their adversaries never so powerfull, Ps. 82. 4, 5, 3. Pra. 31. 8, 9. Job 29. 12, 13, 14, 15, 16.

20 They must doe right to the Widow, fatherlesse and stranger, be they never so much in respect of their meane condition contemned, and by the proud and mighty never so much troubled and injured, Job 29. 12, 13. Jer. 22. 3. Isaiah 1. 17. Psalme 82. 2. Dent. 1. 16.

## 229 Observations, Advises

21 Yea, in like manner to the afflicted, oppressed and helpleffe, *Prov.* 31.9. & 22.11. *Jer.* 22.3. & 21.12. *Isa.* 1.18. *Iob* 29.12. *Psal.* 81.3,4,5.

22 Yea, although by defect in nature, they be dumb and cannot, or out of feare, or bashfulnesse, are unfit to speak for themselves, and although their adversaries multiplying words against them cleane dash them, and by their pride insult over them, and by their greatnesse so crush them, that they dare not speak, or although their distresse be never so desperate, and themselves never so friendlesse, *Prov.* 31.8.

23 They must doe justice to any person, and to every person that desire it, and whose cause require it, *Deut.* 1.16.

24 They must doe justice at all seasons, *Exod.* 18.21.

25 And in all places, 1 *Sam.* 15.16.

26 They

*and Resolutions.* 211

26 They must doe justice without wearinesse, constantly and continually, 1 *Sam.* 7. 15.

27 They must judge small matters and slight causes, without contemning them, *Exod.* 18. 22, 26. *Deut.* 1. 17.

28 And great matters without thinking it too much labour for them, *Exod.* 18. 22. *Deut.* 1. 17.

29. They must doe justice with diligence, *Rom.* 12. 8. *Ier.* 21. 12.

30 And that with mercy and compassion to the persons offending, although passing sentence justly against the offences *Zech.* 9. 7.

The parties contending, must be contented with the Judges just, equall and wel-grounded sentence and decision, and not murmur against, or needlessly to vex themselves about the same, it cannot help them, but

## 222 Observations Andwise

may procure yet more troubles  
unto them, Exod. 21. 9. Dent. 17.  
10, 11, &c.

To doe justice and judgement  
is more acceptable to the Lord  
then sacrifice, Prov. 21. 3.

Though the Judges in the  
World doe it not, the Judge of  
the World will doe right, both  
for him that suffers, and against  
him that suffers wrong, and  
against him that favours and  
judges for the wrong doer, and  
who in judgement deale unjust-  
ly, Gen. 18. 15. Yea, though the  
wicked watcheth the righteous  
and seeketh to slay him, the  
Lord will not leave him in his  
hand, nor condemne him when  
he is judged, Psal. 37. 33.

Thus farre of this matter.

Eigh



*Eight and thirty unde-  
 miable Proofs that the Scrip-  
 tures are the infallible truth of  
 God, against the suggestions of  
 Satan, the disputations of va-  
 nity, and the fantasies of our  
 owne braine to the contrary;  
 for our comfort and set-  
 tling in this case, not un-  
 fit to be well obser-  
 ved, and power-  
 fully applied.*

**T**HERE being a God, and  
 this God being abso-  
 lutely good, requiring to be  
 worshipped, could not be so cru-  
 ell as not to leave us a rule to  
 worship him by; which the

## 224 Observations, Advises

Scriptures must of necessity be, for, then this there could be none more perfect, containing in them every sufficient direction, for piety, righteousness and divine worship.

2 They teach us a doctrine beyond the doctrine of all humane Writers, that is, to love our enemies.

3 That the doctrine of the Scriptures, powerfully pressed, oftentimes terrifieth the consciences of the wicked, though otherwise without controule in the world.

4 That this doctrine hath made of Wolves Lambs, of godlesse, godly men.

5 That none whoeyer made his recourse to the Word of God aright, but found God as good as his Word.

6 That many wicked men who have despised, opposed, persecuted the same, have been  
molt

most remarkably and dreadfully plagued in this life.

7 That seeing the doctrine of affliction is found effectually in Gods children, it must needs be the truth.

8 That the right study thereof teacheth true wisdom and consolation, so that a man may find (therein) direction and comfort in any condition that can befall him, which no other Author not grounded thereon can doe.

9 That by the same Gods children have silenced hereticks, and convinces the consciences of wicked men, that they have acknowledged the truth thereof.

10 That the right study hereof bringeth such inward peace, delight, contentment and security, that all the world besides cannot procure.

11 That wicked men have

226 *Observations, Advises*

oftentimes a kind of secret desire to be holy and happy according to the same, confessing in their hearts, those men to be in a blessed estate that walk according to that rule.

12 That this Word quieteth the mind in greatest troubles, when nothing else can doe it.

13 That it hath an absolute consent in all poynts in it selfe without contradiction, though written by diverse persons in divers ages.

14 That it setteth downe the infirmities of men without all respect of persons, feare or flattery, as well as it commendeth them for their vertues.

15 And telleth every one that readeth them to their faces their manifold failings, of what degree soever they be.

16 The matter contained therein is altogether heavenly, and



and nothing, nor any part thereof fauoureth earthly, it yeeldeth to no one affection nor other, but opposeth it selfe to all.

17 The forme and dignity of the stile and Majesty therein is such, as it cannot be fully and wholly conceived, or uttered by any man, and it is alwaies more powerfull in the matter then in words.

18 The Apocripa going about to expresse the excellency of it in the Greeke, is a very cold and barbarous thing in comparison of it.

19 Of all things, it moveth the affection of the readers, and pierceth into the secrets of the hearts, and layeth open the most hidden things which we knew not.

20 It is of most ancient and admirable antiquity, before all other Histories, and many good things in Philosophers and Po-

218 *Observations, Advises*

Poets are fetched from this,

21 The dreadfull miracles by which it was confirmed.

22 The certaine event of the prophecies with one consent, set downe by divers Writers are accomplished, and so are none of the Devils Oracles.

23 Experience teacheth the truth of divers particulars therein, as particular judgements threatned for, executed upon particular sinnes, and particular promises performed to particular vertues, &c.

24 That the want of knowledge hereof, or obedience hereto, make men as ignorant and filthy as brut Beasts, in respect of heavenly things.

25 See we not this excellency thereof, beyond the power of Angels, men and devils, how wise and subtile soever in their owne kinds, that it speaketh of things to come many hundred years

yeers before as certainly, as if they were present.

16 See we not that Almighty God maintaines their authority by effecting what he hath fore-spoken, spite of whatsoever the devill and all the wicked men of the world labour to the contrary.

17 That Sathan useth all meanes he can to make us doubte of the truth of them; this argueth they are the truth of God, otherwise he would suffer us to give credite to them as to other Authors.

18 That they have been preserved from time to time, so that they have not perished, whereas other books of great price and estimation have been utterly lost.

19 Whereas persecuting Tyrants have sought to suppress the doctrine thereof, they have still more and more flourish-  
ed

230 *Observations, Advised*

ed and been spread abroad.

30 It is an undoubted argument, that they are his most treasured Truths, because God by such weak instruments and silly meanes doth spread abroad the doctrine thereof, spite of all oppositions, for none but a greater power could subdue a lesser.

31 That it is true whatsoever doctrine it revealeth, though it make never so much against our pleasures, profits and lusts, yet till a man be brought to it, it never worketh soundly.

32 There is an especiall glory in the Truth, in the Promises, and the conditions of them.

33 They teach us to know God in Christ.

34 And the Trinity in Unity.

35 And the doctrine of regeneration, all which are foolish-  
nelle

ness to the flesh, yet the power of God to salvation to all that beleeve.

35 The constant deaths of so many wise, sober and meeke Martyrs (who ever in their sufferings for this truth, which no torments could extort from them, have had a plain distinction from the death of frantick and wickeless persons) declareth the same.

37 That the Spirit of God inclineth our hearts to beleeve this, and to receive the same as his infallible truth.

38 The universall and continuall consent of this Booke from time to time by so many holy, humble learned men of divers Nations, in all Ages, giveth testimony to the same.

I beleeve, Lord help my unbelief.

These for this.

*Said*



*Some few plaine, profitable  
and pleasing Instructions  
for all times.*

**H**Eare and be silent, be silent  
and observe, observe and re-  
member, remember and doe.

All that you see, judge not;  
all that you heare, beleue  
not.

All that you know, tell not;  
all that ye can, doe not.

Goods lost, nothing lost; cou-  
rage lost, much lost; credit lost,  
more lost; Soule lost, all lost.

To serue God, hinders not;  
to giue almes, impoverish not.

Ill gotten goods enrich not,  
a lyar prospereth not.

No more of this now.



*A seasonable and serious  
Advertisement, concerning  
the too common and cry-  
ing sinnes of our  
calling.*

This Advertisement was writ-  
ten when he was a Captain in  
the Nether-lands, and may  
not be uselesse here,

**W**Hich of us does not think,  
and dares not say God  
loves me, Christ is my Saviour  
and Heaven my hope? whereas  
if we would examine our hearts  
and wayes, seriously and im-  
partially, many among us  
should

234 *Observations, Advisu*

should see our selves shamefully deceived; and not to grieve about, doth not our preferring our pleasing and profitable sin before the will of God, our love to *Carnal*, and walking in the way of life, give us the lyeto our fates? Wherefore it concerns us highly, to labour effectually for some good measure of those infallible marks, which may undoubtedly assure us we are in covenant with God, doe love the Lord Jesus dearly, and shall be saved everlastingly; unto which end, I commend *Master Byfields Marrow of the Oracles of God*, as an especiall help (by Gods blessing,) and because my soule desires we may not deceive our selves, and lose our labour in this main matter, that so much concerns our true peace here, and happinesse for evermore: I take the boldnesse, in zeale to my God,  
in



In good will towards you (my Fellow-Officers of our own nation especially) freely and plainly to beseech, warne and charge you, as I doe mine owne soule, to lay to heart somewhat I have to declare unto you, that instead of those favours God hath pleased to promise to his, we bring not upon our owne heads the contrary curses; let us then lay this as an infallible foundation, that it is altogether in vain for us to look for any good from the Lord, so long as we dare to live in any one knowne sinne with allowance, and without repentance, which is accompanied with a desire, resolution and endeavour to break off the same, and to doe no more so; for all unregenerate men who live in their sinnes without repentance, are strangers from the Covenant of Promise, having no part in the Testament, they

236 *Observations, Advises*

they have no hope, but are without God in the world, Eph. 2.12  
Mat. 7.6. & 18.26.

But it may be said, this is faire and farre off, we know we are all sinners, and trust the Lord will have mercy on us, &c. Well, excuse me, I meane no harme, the next will come nearer home, even into our secret bosomes; againe I say, what I say to any I say to mine own soule: The Lord saith, Ier. 7.9, 10, 19. Will you steale, murder, commit adultery, and sweare falsly, and come and stand before me, and say we are delivered, although ye doe all these abominations? you provoke the Lord to anger to the confusion of your owne faces: I pray then what shall we gaine but all misery and mischief? judge ye; now let us make application for what the Lord sayes concerning some, his meaning is concerning

cerning any other sinne, as if it were there mentioned.

Well then; dare you drinke drunk, whore, sweare, quarrell, shed blood, and as prophane Beasts, make a mock of God and goodnesse, scorne and abuse good men, and because the Lord yet suffers thee and seems to be silent, thinkest thou that God is like unto thee, and a patron of iniquity? Oh horrible impiety! he will reprove thee, and set all thy sinnes in order before thee, *Psal. 50. 18, 19, 20, 21.* then wo, wo, wo unto thee, *Ier. 13. 15, 27.*

Will you, dare you by your selves or others, for your selves or others, flatter, insinuate, slander, bribe, lye, be bribed, sweare, cozen, oppress, forswear, mince, geld, dally, and play with an Oath, make others lye, sweare and forswear themselves for your base profit? *They bend their tongues like the bowes*

6 - howe, for lies, but they haue  
courage for the truth. upon the  
earth; for they proceed from will  
to worke, and they haue not  
me, saith the Lord, Jer. 9. 3. Let  
every one take heed of his neigh-  
bour, and trust you not in any  
other, for every brother will use  
deceit, and every friend will deal  
deceitfully, and every one will de-  
ceive his friend, and will not  
speak the truth, for they haue  
taught their tongues to speak lies,  
and take great pains to doe wicked-  
ly, Jer. 9. 5. and is it not thus  
among us, tell me, will  
God suffer this? he will not,  
shall I not visit for these things?  
saith the Lord? and shall not  
my soule be avenged on such a  
Nation as this? Psal. 50. 21. Jer.  
5. 9.

Will you, dare you grind the  
faces of the poore. (*Isa. 3. 16*)  
Souldiers? flay the skins from  
their backs? suck the marrow

out of their bones, blood out of their veins, and pull the hearts out of their bodies, by cutting off, and with-holding their due, by forcing them to take their off-reckonings at unreasonable rates, or by giving them none at all, or by halves, by making them subscribe all is paid, when they never received the fifth part; by detaining all or most part of their due for their passes, by compelling them to runne away through extreame, hard and most unjust usage. Oh consider this yee that forget God, least I teare you in pieces, and there be none to deliver you, saith the Lord, *Psal.*

*10. 22.* Will you, dare you by your unlawfull courses and unrighteous gaines (to serve your covetousnesse, lust, pride and excessse) highly displease, and dishonour God, grievously wound

## 246 Observations, Advises

wound (by sinning against the light of your consciences,) betray the cause for which you serve, and wrong the State in which you serve? and he that doth not so, will you abhor, deride and harme him? the Lord sees it and it displeaseth him, *Isa. 59. 15.*

Will you, dare you doe all these, and many more like unto these? which (to hide your shame) I shame to reveale; for I say little of your most detestable, most accursed false attestations, whereby all parties grievously guilty of horrible perjury; of your men of loose maxims, of those you make use of only for a muster, of your passavotants, of your false billets, and mustering some to whom you give no meane, but a present reward for that service, and then turn them off, of your mustering others in the  
names

## And Resolutions. 241

names of those long dead or away, or in false names, or passing Souldiers of other Companies in yours, &c. Oh Mystery of iniquity! and yet flatter your selves, that all is well and shall be well? Or doe you think that God esteems or will spare you for your pride of heart, bravery in apparell, courtly behaviour, high looks, big words, height in place, greatnesse of power? No; or will he accept of your childish, foolish, wicked, vaine excuses, pretences, extenuations? neither: for there is no circumstance can make an unlawfull thing lawfull, Rom. 7. 8. neither regardeth he any man's person, Rom. 2. 11. doe not deceive your selves, is God God? and will he be mocked? Gal. 3. 7. is Gods Word truth? which declareth the hainousness and danger of these things? and dare you live in,  
M and

42 *Observations, Advises*

and plead for them? let him  
plead for himselfe, *Judg. 6. 31.*  
I plead for my God, who hath  
controversie with you, *Hos. 1.*  
Oh how farre are all these  
courses from Saint Johns do-  
ctrine to Souldiers, doe violence  
to no man, neither accuse any fals-  
ly, and be content with your we-  
ges, *Luke 3. 14.*

Away, away then with this  
dung and filth, this worlde and  
lesse then nothing, if you at all  
esteem that inestimable Jewell  
of Gods Word, if you know,  
beleeve in, love, feare, and  
serve, and trust in God (as you  
would be thought) let not these  
more then base, most shame-  
full and harmefull courses,  
which he hates, forbids, threat-  
ens, hath plagued and will  
plague, *Mal. 1. 6. Jer. 2. 19. &*  
*4. 18.* for a little bitter, sweet,  
short pleasure, for a little pa-  
try pelfe, *Iam. 5. 1, 2, 3.* rust  
riches,



riches, or the like trash (which the very Heathens in respect of vertue abhorred & rejected) so farre hood-wink, befool, mislead you, that for the love of them, *Rom. 8. 23.* you should run the hazard of losing, or damning your poore soules, your precious soules, *1 Cor. 6. 9, 10.* and shut your selves out of Heaven? Oh what shall it profit a man if he gained the whole World, and should lose his soule?

Oh let Gods glory, his Churches good, your soules welfare, be preferred before your unlawfull gaines; for soul lost and all lost, and these are the high-wayes to hell, *Reu. 22. 15.* or are you yet so ignorant and so obstinate that you wil not beleewe this? Behold ye trust in lying words that cannot profit, *Jer. 7. 8.* take Gods or ne word for it, which will not flatter, which cannot deceive you, your  
M<sup>2</sup> condanation

# 344 Observations, Advises

condition is and shall be most miserable; He that getteth riches, and not by right, shall leave them in the midst of his dayes, and at his end shall be a fool, Jer. 17. 11. and though you doe evill with both hands earnestly, so that the Prince asketh, and the Iudge asketh for a reward, and the great man be uttereth his mischievous desire, and so ye wrap it up, Mic. 7. 3. yet wo unto you that devise iniquity, and work evill upon your beds, when the morning is light ye practise it, because it is in the power of your hand, Mic. 2. 1. yea, though hand joyne in hand, the wicked shall not be unpunished, Prov. 11. 21.

Apply among many more these following most plaine and powerfull places to this purpose, then if you dare go on, devise by your selves, consult with others, abuse your wit and power

power to doe evill ; what then ?  
 woe and punishment shall be  
 your portion : for further proof  
 of this, I beseech and admonish  
 you, read, lay to heart, and jest  
 not with what followeth out of  
 Gods owne Word expressly.

Woe to the wicked (be they  
 who they will, be their wicked-  
 nesse what it will) it shall be  
 evill with him, evill of sorrow,  
 of shame, of tearfull plagues  
 here, of horrible destruction  
 for evermore shall be upon him,  
 for the reward of his hands  
 shall be given him, *Isa. 3. 11.*  
*Lo it is a day of trouble, and of*  
*ruine, and of perplexity by the*  
*Lord God of Hosts, Isa. 22. 5. &*  
*23. 9: Behold the Day of the Lord*  
*cometh, cruell, with wrath and*  
*fiere anger, and he shall destroy*  
*the sinners out of the earth, Isa.*  
*13. 9. This day you say, is not*  
*come, it may be you conceive it*

## 246 *Observations, Advises*

will not come, or not upon you, and so put that day farre from you, but you see God saith, you see it commeth, it shall surely come, and what will you doe now in the day of visitation and destruction? to whom will you flee for help? and where will yee leave your glory? the priviledges you presumed on will not secure you, or whatsoever you gloried in shall nothing availe you, *Isa. 10. 3*, for if you refuse and be rebellious (though you thus long have escaped) you shall be devoured with the sword, a bullet shall meet with your head or heart when you little think of it, and then it will be too late, beleeve it; goe the right way to work to prevent it, for the mouth of the Lord hath spoken it, *Isa. 1. 10*. infinite wayes hath God to find out thy iniquities; feare, and the pit, and the snare are upon thee;

*Isa. 24*

Isa. 24. 19. see Jer. 5. 2, 5, 6. & 16. 4, 6. & 19. 15. Dent. 18. 16. destruction upon destruction is eyed, for my people is foolish, they have not known me, they are foolish children and have none understanding, they are wise to do evil, but to do good they have no knowledge, Jer. 4. 20, 22. the time will come, that thy wayes and thine inventions shall procure these things unto thee; such is thy wickednesse, therefore it shall be bitter (though it now seem sweet) therefore it shall pierce to thine heart. (which thou now makest so much of) Jer. 4. 18. neither will it help that you have sought deep (by plotting and counselling) to hide your counsell from the Lord, although they were in darknesse (never so secretly contrived and practised) that you have said, who seeth us, who knoweth of it? Isa. 29. 15.

## 247 Observations, Advises

Therefore the Lord saith; Behold, I will bring a plague upon you which you shall not be able to escape, and that which will be worst of all, though you cry unto me I will not heare you, Jer. 11. 12. because when I called, you refused, Prov. 1. 24. to 31. *verse*; read and remember for your soules safeties sake I beseech you, yea, heare and give eare, be not proud, for the mouth of the Lord hath spoken it, Jer. 13. 15. oh may not the Lord justly say to us as he said Jer. 6. 15. were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they have any shame; and as is Chap. 8. 6. I hearkned & heard, but none spake aright, no man repented him of his wickednesse, saying, what have I done? for many of us thinke and dare say, it is shame for such as doe otherwise, and instead

stead of repenting, most impudently say, we have not sinned; but these are rebellious people, lying children, and children that would not heare the Law of the Lord, *Isa. 38. 9.* remember this and be ashamed, bring it againe to mind, O you transgressors, *Isa. 46. 8.* the like places exceeding many; oh then plead not, plead not against the Lord, be not high-minded, but feare, *Rom. 12. 20.* be not deceived, God cannot, will not be mocked, *Gal. 6. 7.* these things were written to admonish us, *1 Cor. 10. 6.* and if we turne not, the fierce wrath of the Lord shall not returne, untill he hath done, untill he hath performed the intents of his heart; hereafter you shall understand it, and if you take not heed, smart for it, for the Lord of hosts hath determined it, and sworne to it, it shall come to passe who shall

## 250 *Observations, Advises*

disannull it? his hand is stretch-  
ed out, who shall turne it away?  
it is he hath consulted, it shall  
stand, he hath spoken it, and  
will bring it to passe, he hath  
purposed it, and will also doe  
it; the word (and this is the  
word) that goeth out of his  
mouth shall not returne voyd,  
and shall accomplish that which  
he will, *Isa. 14. 24, 27. & 46. 11. & 55. 11.* Dare we contend  
with God? oh farre be it from  
us, or else woe unto us, for he is  
stronger then we, *1 Cor. 10. 31.*  
and we shall find it a most fear-  
full thing to fall into his hands  
when he is angry: *For our God*  
*is a consuming fire, Hebr. 12. 29.*

How then? what remedy? oh  
provoke the Lord God (most  
mighty, just and jealous) no  
more, no longer to wrath; but  
I most humbly for Gods sake,  
and most earnestly for your  
owne sake, beseech thee (who-  
soever



*and Resolutions. ○ 251*

soever thou art) let this my  
councell be acceptable unto  
thee, break off thy finnes by  
righteousnesse, and thy iniqui-  
ties by shewing mercy unto, and  
dealing justly with the poore,  
especially under thy command,  
*Dan. 4. 27.* and pittie thine own  
poore soule, by confessing and  
forsaking all secret and open  
wayes of deceit and violence,  
*Pro. 28. 13.* make peace with the  
Lord & be at one with him, *Isa.*  
*27. 5.* it will be far the wisest &  
surest course, for then the Lord  
hath promised thee, all shall be  
wel with thee, *Is. 3. 10.* God hath  
sworn thee *O man what is good,*  
*and what the Lord requirith of*  
*thee; surely to doe justly, to love*  
*mercy, to humble thy selfe, to*  
*walk with God, Micah 6. 8.* now  
therefore without any longer  
delay, *Psal. 95. 7.* amend your  
wayes and your works, and hear  
the voyce of the Lord your

G. 1

552 Observations, Advises

God, Jer. 26. 13. that the Lord may repent him of the plague that he hath pronounced against you: Cease to doe evil, learne to doe well, come now, saith the Lord, and let us reason together, though your sinnes were as Crimson, they shall be made white as Snow, though they were red like Scarlet, they shall be as wool; if you consent and obey, you shall eat the good things of the Land, you shall prosper here and for ever  
6. Isa. I. 16, 17, 18, 19. I Tim. 4. 8.

But if when a man heareth the words of the curse, he blesseth himselfe in his heart, saying, I shall have peace although I walk according to the stubbornnesse of mine owne heart, thus adding drunkennesse to thirst, the Lord will not be mercifull unto him; but when the wrath of the Lord, and his jealousie shall smock against that man, and every curse that is  
written

*and Resolutions.* 253

written in this book shall light  
upon him, and the Lord shall  
put out his name from under  
heaven; and every sicknesse,  
and every plague, which is not  
written in the book of this law  
will the Lord heape upon thee  
untill thou beest destroyed,  
*Deut. 29. 19, 20, 21. & 28. 6-6*  
Behold, I have set before thee  
life and good, death and evill;  
choose, *Deut. 30. 15.* heare and  
heare, and doe no more so.

Oh consider the shortnesse of  
life, and the certainty of death,  
the suddennesse of judgement,  
the painnes of hell, the terroure  
of that great day of account,  
the meere nothingnesse of all  
worldly excuses, and conceited  
priviledges, *1 Sam. 12. 21.* and  
despise not the riches of Gods  
bountifulnesse, patience and  
long-suffering; consider that  
the goodnesse of God ought to  
lead thee to repentance: , doe  
not

## 254 Observations, Advises

not after the hardnesse of thy heart, and impenitent disposition, treasure up unto thy selfe wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds, Rom. 2. 4, 5, 6. yea, the Lord will seporate thee unto evill, Deut. 29. 21. for although sentence against an evill work be not executed speedily, and that therefore the heart of the children of men is fully set in them to doe evill, yea, though a sinner doe evill an hundred times, and God prolong his dayes, yet shall it not be well with him. Eccle. 8. 11, 12, 13. for sinne lyeth at his doore, Gen. 4. 7. he hath, neither can, or ever shall have true peace, continuing so, Isa. 57. 21. his owne wickednesse, Num. 32. 23. and Gods hand will find him out, Jer. 2. 19. and know for all these things, God will bring

bring thee to judgement, Eccle.  
11. 9.

But some will say, I have taken too much upon me, and meddled with that which doeth not concerne me; I might have been more generall, covert and sparing: you see I brought my warrant with me, which makes me thus bold with you, and as to you I speak, so my selfe also, therefore you may not teare this out; what if you should teare them out hence, you dare not teare the ground of these things out of Gods booke, you cannot teare the truth and remembrance of them out of your own consciences; Rom. 2. 15. neither shall you teare Gods remembrance of them out of his booke of accounts at that great and terrible day of judgement, when he will set them all in order before you, Psal. 50. 21. when even the chiefe Captains shall

## 256 Observations, Advise:

shall say to the Mountains, fall  
on us, and hide us from the face  
him that sitteth on the Throne,  
and from the wrath of the Lamb,  
for the great day of his wrath is  
come, & who shall be able to stand?  
What then shall availe you?  
what then shall deliver you?  
Rev. 16. 15, 16, 17. besides,  
though I have been plaine and  
open, I name none, neither doe  
I accuse or aime at any in parti-  
cular, the innocent are not  
wronged, the faulty deserve  
reprooffe and warning; such  
faults there are, in whom they  
are, they know best that are  
guilty of them; would God  
there were none such, though  
herein were made a lyar; our  
consciences will accuse or ex-  
cuse us, although their mouths  
sometimes be stopped never  
much, Rom. 2. 15. I will not  
say you further, for mine own part,  
I look for little thanks for my  
labor

labour, in being thus honestly  
free, but rather expect (though  
there be no reason if I were  
rightly understood) to get no-  
thing but hatred, contempt, re-  
proach, jeers, scorns, revilings,  
ill will and injury from the  
world and hers, *John* 15. 18,  
19, 20. if such smile upon me,  
it is but to deceive me, but I  
care not; and what need I? for  
such were never, nor never will  
be my friends but in words and  
show, never did, nor never will  
doe me good, *Jam.* 4. 4. but  
have been, are, and will be my  
enemies for speaking the truth,  
*Gal.* 4. 16. what then? must the  
truth be with-held in unrighte-  
ousnesse? God forbid, *Rom.* 1.  
18. my cause is with my God,  
he will maintaine it unto the ut-  
termost, *Isa.* 49. 4. I feare the  
face of no man, and why should  
I? the Lord himselfe hath pro-  
mised to comfort, strengthen,  
and

## 258 *Observations, Advises*

and preserve me, *Isa. 51. 12, 13*  
 & *41. 10, 13, 14.* who? or which  
 of you then can discourage,  
 hinder, or harme, he hath been,  
 is, & hath assured me, he will be  
 more for me, then all the world  
 that can be against me, *Rom. 8.*  
 I (you see) am armed, be you  
 but warned, or the words that I  
 have written shall not onely ac-  
 cuse you, but encrease your con-  
 demnation at the last day, *John*  
*12. 48.* and I shall (by Gods  
 good grace and al-sufficient  
 help) have wherewith to answer  
 him, that for this will call me  
 to account.

But me-thinks I heare some  
 say, you are too hasty with us,  
 first heare us, and answer these  
 few Objections thoroughly, then  
 goe on in reprehending shar-  
 ply, else revoke your opinion,  
 and be more gentle we pray  
 you.

*Obiect. 1.* Every man (at least  
 the



the most doe so, and would you  
have us (as you seem) to be sin-  
gular?

*Ans.* If there be not war-  
rant for what we doe (as there  
is none from God for this) the  
more that doe so, so much the  
worse; for so much the more is  
God dishonoured and provoked  
and iniquity is the more back-  
ed; therefore thou shalt not  
follow a multitude to doe evill,  
*Exod. 23.*

Great ones doe so, and why  
not others as well as they?

*Ans.* It is true, Gods Word  
and common experience de-  
clares it, but what is that for our  
warrant? their greatnesse with-  
out goodnesse is nothing to the  
Lord, who is greater then they,  
and he that is higher then the  
highest here, regardeth; and  
there be higher then they, *Ecel.*  
*8.* and if thou follow their  
finnes and perish with them for

## 260 Observations, Advise

company, what can their greatness availe thee? when thou art a dying, let thy wotall experience answer me.

3 Such as have no small shewes of Sanctity, such as have a great name, and talk much of Religion, and in other things to the world walk problyably doe so, viz; such and such, &c.

*Ans.* This I confesse hath been often cast in my teeth, and hath not a little grieved, though never a whit unsettled me, considering their examples (if they be faulty) can no more warrant me to do so, then *Noahs* drunkenness, *Lots* incest, *Abrahams*, *Isaaks* and *Jacobs* dissembling, *Moses* distrust, *Aarons* and *Miriam*s envy, *Dauids* adultery and murther, *Peters* deniall of Christ, and the like, ought to warrant me to commit the like offences, which the most ignorant

rant of us (I imagine) will not  
 averre; besides, we must walk  
 by Gods precepts, and not by  
 unwarrantable examples, the  
 fals of Gods children be as  
 sea-markes and ship-wracks, to  
 give us warning that we miscar-  
 ry not in like manner; my soul  
 wisheth for the greater glory of  
 our God, and more gracing our  
 Christian profession, for the re-  
 moving away this scandall, and  
 stopping the mouth of iniquity,  
 for the fuller testimony to o-  
 thers, and more assurance to  
 their owne consciences, that  
 they are true Christians, to cut  
 off these cutting reproaches,  
 which are often cast in the teeth  
 of honest men, and for the more  
 comfort of Gods children, that  
 such among us (especially) who  
 would be esteemed sincere Chri-  
 tians would depart from such  
 iniquities, 2 Tim. 2.19.

4 The States force us here-

unto

unto by their evill paiment, for heretofore the most of us have, and many of us yet doe give ever proper pay, for the paying of their companies, and if we doe not thus help our selves we cannot live, but must runne in debt, or spend our own meanes if we have any, and so prejudice if not undo our selves and ours; besides, we desire to help our selves no more then they take from us, and they know it well enough and wink at us; is not the Labourer worthy of his hire, who goeth to warfare at his owne charge? he that serves the Altar must live of the Altar.

What say you to this? this is Scripture too, and we beleeve you do not as you say, & should doe; if you can, answer to these, and then tell us what you would have us doe.

*Answe.* I confesse our condition

on by their ill payment is extreme hard and uncomfortable that puts upon us a necessity of doing ill to help our selves, or to suffer much in our outward estate for wel-doing; yet their forcing us thus, can no more warrant me to wrong the Land then another mans stealing from me can warrant me to steale from him or others; besides, the States will say, we have the eighth day to help us, which we enjoy rather of custom, and by connivance (upon this consideration) then of right, (but Sir John Ogle hath fully given reasons for the Captaines receiving the profit of the eighth day, both how necessary and fitting the same is) further I say, we are bound in conscience to God to preferre the worst of suffering before the best of sinne, and if we be bound, if God call us for well-doing

## 254 Observations, Advises

doing to suffer death, how much more these losses? Alas, that is not to resist unto blood, and is a signe we are more like the Gadarens then true Christians, if rather to part with our lawfull helps, we will part with Christ and his comforts. Again, be assured if we dye in well-doing, trust God, he would assuredly help one way or other, neither hath he any need of our indirect courses to serve his providence, as if he could not, would not help us otherwise, whereas indeed although we consider it not, his curse secretly consumes; or openly crosses us for doing thus; for we see very few the richer thereby, but by gaming, gay cloaths, whooring, drinking, debauching, live and dye miserably poore, yet in a worse condition, then others that have not followed such courses; then for my part I  
there

there be no other remedy, if I must needs dye poore, I would rather dye poore and honest, and leave a good repute, then dye miserable and wicked, and sink in the esteem and report of others; or if some seem to grow rich by these wayes, I dare boldly say, such ill gotten goods shall not long prosper, but either they or theirs shall find Gods hand one way or other against them; and why should we not be perswaded the Lord can as easily and remarkably help us as he hath helped others and ours (though many) as if they were but one, and ours of the most and greatest troubles, as if they were never so few and small? for it is all on: with him, to whom nothing is impossible; if we but as conscientious Christians depend upon his fatherly providence; oh it is our prophanesse and distrust

N

the:

266 *Observations, Advises*

that with-holds his fatherly help from us : Further, there are I feare, but very few among us that will take no more by ill meanes, then the States by ill payment take from us, witness if the profit of twelve men would make good that charge, the profit of thirty men will not serve our turne, and this makes them say, if we would allow the Captaines tenne or twelve dead payes they would cozen us nevertheless, therefore why should they have that allowance ? now, the States know they are cozened, but know not precisely who cozens them, or by what meanes, and although forcibly they conive at, they doe not approve of it, witness their strict forbidding, and if they find any faulty, their sharp punishing of it ; howsoever, if the meanes I use be forbidden by God, as the very best of these



are (being at least lying and deceiving) I cannot see that any connivance or other circumstance, can warrant me to use them. I acknowledge againe ingeniously, that Captaines in these Countries serve in a most uncomfortable and unhappy condition, who by the ill payment, are forced to live theeves or dye beggars, or spend their owne meanes; and that it is extream hard, that in recompence of all our labour and danger, (which our calling is subject to more then others) we and our wives and children cannot ear bread except it be the bread of deceit and violence, which though it seeme sweet for the present, will choake us in the end; neither can I see any reason or equity in them that are the cause of such our extremities, and if they can, doe not redresse, neither doe I see how authority

## 268 Observations, Advises

thority will ever be able to answer it before Gods judgement seat, that they have not removed the cause of such unrighteous dealings, whereby (I dare averre it for *experientia docet*) it is now come to that passe, that it is impossible to serve the Land truly, and hold fast our integrity, are we not then in a fine case? and is not the Lands service come to a fine passe? and are we not like to prosper, when we that are imployed in the service, serve in a course of unrighteousnesse, or ruine ourselves and ours without remedy? and for those places, the labourer is worthy of his hire, &c. they shew what ought to be and not what alwayes is, for another Scripture sayes, *woe to them that detaine the Labourers hire*, so indeed we ought to have our appointed pay, or else how can we be content with our wages;

ges; yet for all this we have no warrant to follow any unlawfull wayes forbidden and accursed by God, as is proved before. Grant I doe not as I say, the truth remaines truth, and if I dare doe otherwise, the same will turne to my greater condemnation, knowing and saying so much as I doe, and this is that above all I abhor and condemn in the discourses of others concerning these things, that because they doe not as they ought, they dare justifie what they do, yea some dare say they hold it no sin to do so, and they do it & will do it: Oh horrible presumption! it is too much we doe ill, would God we were sensible thereof, and we would not so plead therefore; but to justifie our selves therein, as if we not onely faultlesse, but did well, is too too bad; oh, if we doe no more, let us at least give

270 *Observations, Advise*

God his glory thus farre, as to acknowledge we doe amisse, doing so fouly amisse. Take this in good part in some part of answer to these Objections, which I vvish with my soule may satisfie others as they doe me.

To conclude, I freely, friendly and faithfully give this counsell in this case.

Take this as an infallible ground, there is no circumstance whatsoever can make an unlawfull thing lawfull.

That the worst of suffering is to be chosen before the best of sinne.

That it is better to live in misery then in iniquity.

That in the day of visitation, and at the houre of death (which sooner or later will come upon every one of us) these courses cannot any whit comfort, but if we dye not stupid, impenitent Beasts will torment us.

That

and Resolutions. 271

That God hath no need of our sinnes to serve his providence towards us.

That this our prophanesse and distrust hinders his help and blessing from us.

That the right way is the best way, procuring inward contentment, boldnesse before the strictest authority, a good repute, freedom from the base accusations of vile persons, all which our crooked wayes mislead us from; proove the Lord by trusting him in wel-doing, rather then thou shalt want convenient help, he will work wonders for thee, *Mal: 3. 10.* and will doe more for us then we can lose thereby, *2 Chron. 25. 9.*

Let us with all due respect seeke to authority for redresse joynly.

Let us be humbled for what is amiss hitherto, confesse, crave pardon for, resolve to forsake,

100

N 4

labour

272 *Observations, Advises*  
labor against, pray for strength  
to overcome our forepast evils  
in this kind, and that unfained-  
ly and constantly, and beseech  
God to work upon the heart of  
authority, and that we may pre-  
ferre the generall good of Gods  
cause before our private profit  
seriously, and we shall find a re-  
markable change and all shall  
goe well; for Piety hath the pro-  
mise undoubtedly, 1 Tim. 4. 8.

And here I end this matter.



*Somewhat concerning generall  
Obedience, not to be  
neglected.*

**I**T is written *Acts 24. 16.* here-  
in doe I exercise my selfe to  
have alwayes a good consci-  
ence voyd of offence towards  
God

God and towards men, Ps. 119.  
 When shall I not be ashamed;  
 when I have respect unto all  
 thy Commandements, and ver-  
 sicles I have refrained my feet  
 from every evill way.

Out of which O my soule observe  
 these few, yet needfull and  
 profitable Lessons.

**T**hat though thou doest  
 many good things, and  
 yet dost perfect with thy selfe in  
 the omitting, or evill perform-  
 ing any one duty required, it  
 will not serve the turne.

Though thou forsakest ma-  
 ny sinnes, if thou givest thy  
 selfe liberty to live in any one,  
 thou deceivest thy selfe and it  
 will not avail thee.

Learn hereby to make  
 strict conscience, every thing re-  
 quired, even in the smallest  
 matter, seem it never so much

264 *Observations, Adviser*

precisenesse, especially of such duties to which thou art most indisposed, or in which thou hast been most careless, or the which flesh and blood thinketh least necessary; for the Lord will have sincere and seasonable obedience in every particular.

4 Think it not enough to doe one good thing, and then, to follow some other evill; as to make conscience of sanctifying the Sabbath, and yet to take leave to take Gods Name in vaine, or to apply thy selfe diligently to Gods publike worship, yet not to stick to lye, sweare, deceive, forswear, extort in thy particular calling, or to be strict in thy outward conversation, and yet dare to harbour discontent, envy, hatred, malice, discord, revenge, or to seeme friendly abroad, or yet be currish at home, or to be temperate in  
some



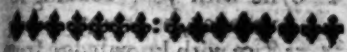
some places and companies, and yet to cipple, drink healths and be drunk in some other, or to be modest in behaviour, and yet abound in filthy conceits, or to seem religious and yet want government of the tongue, or to be just in outward dealings, and yet be uncharitable, and the like; as also on the contrary, for every sinne as well as any sinne, must be conscionably avoided, or none is sincerely eschewed.

5 Neither rest contented in straining at a Gnat, if thou darest to swallow a Camell, or though thou escapest grosse and open sinnes, if thou allowest thy selfe in some lesser and secret evils; these are most deceitfull, dangerous, devillish (and without repentance) damnable conceits, and are sure signes of an huge hypocrite, and most unsound soule.

Bu

## 276 Observations, Advise

But O my soule, who is sufficient for these things? well, endeavour uprightly, watchfully, constantly, in every particular that the Lord hath revealed to thee, and it is in Gods estimation, perfect obedience, onely give not thy selfe the least freedom in the least matter against conscience to transgresse; then beleve, and thou mayest be assured the Lord Jesus Christ his al sufficient satisfaction, both in his absolute obedience and infinite sufferings, is imputed unto thee, and thou in him hast fully obeyed, and suffered all that the Lord can in his exactest justice require of thee; we may keep all, though we cannot fulfill any one of Gods Commandements, we may often break and yet not forsake his holy Covenant. Thus farre of this.



*His Verses on the Bible.*

**P**leasure and profit, piety and  
peace,  
**H**ealth for the soule, all hap-  
pinesse encrease;  
**I**n each estate within this gol-  
den Mine,  
**L**yes couched close, yet o'pe to  
all mens eyne;  
**L**ets then delves, search and  
curiously pry  
**I**nto the same, and mark what  
we can spy  
**P**repare good instruments, the  
ground is hard,  
**P**romise is made, we shall find  
rich rewards  
**S**toare first in faith, with pray-  
er above the Sunne,  
**K**eep constant courses, care-  
lesnesse still shunne;  
**D**elay

I oyne

# 278 *Observations, Advises*

**I** oyne with your reading re-  
verence, be attent,

**P** ractice with knowledge from  
on high are sent ;

**P** ray more and more such gra-  
ces to attaine,

**O** n Sacred Writ to meditate  
take paine ;

**N** eglect not application of the  
same,

**N** o doubt so striving we shall  
win the Game.



## *His Verses on his Hour-Glasse.*

**A** S this Glasse runs, so runs  
thy Glasse of life ;

Each houre one houre neerer  
thy lives end ;

Ere sand be out, Death with his  
fatall knife

Cuts short thy dayes (perhaps)  
repent, amend :

Delay

*and Resolutions.* 279

Delay no time, see how away he  
hies,  
Once past, past calling backe  
with loudest cryes.

Behold this Glasse, and then  
take heedfull view;

What's thy estate, more brittle  
then the same?

Soon broke, as sand in wind, in  
hast oh rue

Thy sinnes forepast with sorrow  
and with shame:

Henceforth aye runne of godli-  
nesse the race,

While thy Glasse runs, and  
daies fleet hence apace.

Let thy oft turning of this run-  
ning Glasse

Cause in thy mind to run that  
thou still turne

To great Jehovah, let no houre  
passe,

(While God vouchsafe thou in  
this world sojourne)

With-

280 *Observations, Adviser*

Without some worke of grace,  
Oh spend no time  
In plotting, following any sin-  
full crime.

So though this Glasse and life  
at once run out,  
Time past mispent (bewaile) to  
come redeemd,  
Of dying well, thou needst not  
stand in doubt,  
Ill having hated, done what best  
beseemd :  
Were every houre the latest of  
thy breath,  
The happiest houre shall be the  
houre of death.



*Morning Thoughts.*

**B**Ethink, performe each morn-  
ing thou survivest,  
Thy

*and Resolutions.* 281

Thy duty to thy God while here  
thou livest ;

Awake with him in humble,  
cheerfull wise,

Open thine heart as early as  
thine eyes.

With holy thoughts his Majesty  
thy salute,

Of a true godly life, what is the  
fruit ;

Of rising from thy finnes to  
wayes of grace,

The resurrection set before thy  
face,

Eke unto judgement thy most  
sure arising,

By light of day be with thy self  
devising

Of that most glorious armour  
of pure light,

And of thy naturall darknesse  
take in light,

And works of darknesse labour  
off to cast,

Bidding thy God good morrow,  
thus make hast,

Upon

282 *Observations, Aduers*

Upon his holy Name to inuocate,  
Confessing and bewailing this estate,  
By nature, actually offending too,  
Labour for feeling though with much ado;  
Weigh, to thy sinnes all judgement are most due,  
Thy just desert whereof take paines to rue,  
With deprecation, then with fervency,  
To thy good God in Christ for pardon cry;  
Resolving by his grace (which beg) henceforth,  
In heart, word, deed, to effect of highest worth.  
His holy feare and service every way  
Beloeve, for these in faith, with feeling pray,  
In and from danger, preservation,  
noq 11 Strength



*and Resolutions.* 283

Strength to resist Satans tempt-  
ation ;  
Comfort in griefe, help in ad-  
versity,  
Reliefe in any kind of misery ;  
For deaths preparing, dying to  
the world,  
That it's and flesh his lusts may  
be controld :  
Heaven hungred after, in each  
thing content,  
To please the Lord in all that  
heart be bent ;  
To walke uprightly in thy law-  
full calling,  
In others matters not thy selfe  
inthralling ;  
For companies and privacies  
right use,  
Against thoughts, words, deeds,  
behaviours abuse ;  
Concerning all, in each alwaies  
to watch,  
That thou nor others harme  
thereby to catch :  
Briefly to thy most blessed God  
commend, What-

284 *Observations, Advice*

Whatsoever any way thou dost  
intend;

That better and not worse, thou  
still mayest grow,

By all thou hearest, seest, or  
else dost know;

Labouring to keep sweet peace  
with thy sweet God,

Which being even, no manner  
what is odde:

In every thing submitting  
his will:

Then from thy heart thy mouth  
with praises fill,

For all his blessings great and  
manifold,

Past, present and to come, both  
new and old;

In speciall for protection in the  
night,

Judgements prevented, now  
with morning light,

Sweet motions grant, every  
gift firme, fading

For this or better life; thy selfe  
perswading,

Thy

*and Resolutions.* 283

Thy Gods rich mercy is the  
ground of all  
Thou didst before, dost now,  
or ever shall  
Enjoy; and entire thanks to  
manifest,  
Let soule and body, all thou  
hast be prest  
To doe his will, in all his Word  
requireth,  
That thou mayest be such as his  
heart desireth.  
To live and dye in happy state  
of grace,  
And so in mercy aye behold his  
face:  
Thus as thine owne, thinke on  
the Churches peace,  
To attend thy prayers with  
practice doe not cease;  
And thou wilt not repent this  
little paine,  
So much will be thy comfort  
and thy gaine;  
Let all be done as thou Lord  
seest fit,  
amen, Amen, Lord Jesus, so be it.



*Woe for the abuses of these sinful  
times.*

*Our Callings common, crying  
chiefest crimes.*

**I***S it not a wicked world where  
honesty*

*Is called and counted childrens  
foolery?*

*When lying, perjury and false-  
hood foule,*

*Are followed, gract, maintained  
without controule?*

*When to extort, opresse by force  
or fraud,*

*(Instead of right and mercy  
most applaud?*

*When place and power abused  
are shamefully,*

*To wrong the poore, and sup-  
presse equity?*

*When avarice, pride, lust, ex-  
cessive to cherish,*

We cause our owne and others  
soules to perish?

No attestations false to proovt  
I need,

Those most accursed do it, leave  
off, take heed;

When great ones customes,  
though in things amisse,

Before Gods expresse Law pre-  
ferred is?

When because most doe so, it  
must so be?

Or who doth otherwise strange  
man is he;

When vertue is for shew, not  
deed esteemed?

When all is well if honest he be,  
deemed?

Though guilty conscience tels  
us to our face,

Seem what we will we are in  
evill case:

When to our shame (if but our  
turnes we serve)

We crouch to such who small  
respect deserve:

When

288 *Observations Advice*

When he the wife, wise man  
counted is,

That closest carrieth all  
knaveries?

When he that freely, plain  
deales, and truly,

Is worthlesse, witlesse held,  
most unruly?

Is hated, scorned, frowned  
and hardly used,

Belyed, defamed, watcht, scorn  
at and misused?

When the malicious, partial  
man doth threat?

Yet his best cause before faire  
justice seat,

Dares not present, who dark  
nesse works hates light,

A conscience foule dares not  
appeale to right;

But underhand scandall  
raise ne're ceaseth,

Th<sup>e</sup> are heard, stood for, by  
such, as such things please.

When a wrongd-just cause  
which craves to be righted,

Shall

Shall scarce be heard, at best  
put off and slighted?

When falshood many; truth few  
friends shall find?

(A true discovery how we are  
inclin'd)

Enough; vaine foolish men run  
on your race,

Horror, shame, mischief, mi-  
sery, disgrace

Your portion is, and truth that  
now is blamed,

Shall once prevaile, and never  
be ashamed:

Comfort, help, Heaven, in no  
wise looke you for,

Continuing thus, your wyes he  
doth abhorre.

The right Religion, understand  
me well,

The galled, gui'ty, will free,  
raile and swell;

He that's agriev'd, and findeth  
fault with this,

I more then think himselfe most  
faulty is;

O

Since

34. Observations, Advise

Silence with godly sorrow, and  
t<sup>e</sup> amend,  
To just suspicion, sinne, shame  
harne puts end.

---

**T**He proud, peevish, jesting  
and vexing humour of a  
Preacher is most offensive and  
unseemly.

An humble, quiet, grave and  
friendly carriage does much  
good, and is most comely.

Hate thy sinne as well as  
know it, forsake it, as well as  
beg pardon for it, if thou thy  
self practice it, it little availeth  
thee to reprove it.

Doe well, trust God and be  
merry, whosoever mislikes it.

There is no fence against  
the ungrounded suspicions, or  
the slanderous, spitefull, inju-  
rious, uncharitable speeches of  
others, which thou knowest not



**And Resolutions. 191**

in this case approve thy heart to God, give no cause of offence and care not, for harme doe they shall not.

Parents must not be tyrants, nor children masters.

To be temperate in eating and drinking.

To make a covenant with our eyes.

To be more watchfull, sober and wise in speaking.

To rise every morning timely.

To premeditate before holy times.

To strive against deadnesse, wearinesse, customarinesse in performing them.

To labor for an holy & harmlesse carriage, further inward quiet, and prevents outward scandall.

Avoid all by-respects, all evil thoughts, all misgovernment of the tongue, all unseemly

292 *Observations* Adversary  
ly behaviour, and all sinfull  
actions.

Endeavour Gods glory in all  
things, to entertain good  
thoughts, to strive to govern  
the tongue, to embrace a comely  
behaviour, to walk always  
as in Gods presence, to approve  
our hearts to him, helps forward  
in holinesse.

Pray, pray, pray that God  
would shew thee the right  
way:

1 Because he requires it, *Jer.*  
6. 16.

2 Because he hath promised  
to shew it, *Psal.* 32. 8. *Jer.* 31.  
3.

3 And to cause us to walk in it  
*Ezek.* 26. 37. *Hos.* 14. 4.

4 And that we shall persevere  
therein, *Psal.* 66. 9.

5 And because the Lord hath  
promised his blessing to all  
that walk in it, *Pf.* 1. & 50. 3.  
& 119. *Gal.* 6. 16.

Or this of the same.

Pray to be enabled to walk  
with God, and therefore to a-  
void evill company, a maine  
hinderance thereof, Prov. 4. 14,  
17. to embrace good society, a  
great furtherance therto, Prov. 2.  
16. to be shewed the right way, Ps. 119. 5. part, Jer. 10. 23. to be  
kept from all deceitfull wayes,  
Psalm 119. 9. part, and that the  
Lord will knit our hearts to  
fear his Name, Psalm 86. 11.

For the attaining to, and fur-  
therance of a pious, acceptable  
profitable conversation, keep  
thy heart above all things,  
therefore avoid and strive against  
prophane, uncharitable, lottye  
thoughtes, ungrounded disconten-  
ted conceits, spirituall & world-  
ly pride, hypocrisie, deceitful-  
nesse in heart, dispensation to  
neglect good, or to commit evil,  
inward danger, envy, fretting  
at

494 *Observations, Advise*

at others prosperity, murmuring against, disputing with God, to strive against the occasions of sinne offered, and the sinne it selfe be it never so secret.

To entertaine and to labour after reverend, awfull, holy thoughts, in respect of Gods presence, loving charitable thoughts in respect of others, humble and lowly thoughts in respect of our selves, soundnesse of judgement to discern things aright, inward content, modestie, sincerity, sobriety, stednesse, peaceablenesse; to do good and fly evill, according to the light of a well informed conscience.

Pray to leave sinne, whereof we are guilty, to be preserved from those whereof we are not so apparently faulty, to moune for what we cannot mend.

For the first sort confesse them,

Ave the occasions of them; falling sometimes through frailty, not to lye still therein, but to repent and amend speedily, and to watch there-against more carefully, vow the more earnestly against them.

For the second, feare our selves, think we our selves never so free, watch against the occasions, least we fall before we feare.

For the third, lay them before the Lord, beg reformation, endeavour to practice all we can.

If we would pray to be heard, ground all on the word of God, pray in the name of Christ, be- lieve acceptance in him, await such an answer as he sees fit, rest on the Lords al-sufficient assistance, attend with good endeavours, let words be few, at least with great judgement and affection, let thy heart be lift up,

## 296 Observations, Advises

be advised what thou prayest for, strive against habitball distractions, passions, lusts, be fervent in spirit, with instance without failing or discouragement, with perseverance, truth Lord thou requirest it, but I am wholly insufficient to it, but thou hast promised to give it, therefore I crave it, relying thereon; for times of prayer, when he can to be more large and solemn, wanting convenience hereto, to be full of short ejaculations, and when neither of these can be conveniently performed, to pray in heart, for all are commanded, commended, acceptable and powerful, all in the name of Christ Jesus.

### Resolve.

**T**O doe nothing without the warrant of Gods Word.

To

To order all affaires by judgement.

To speak the best of all men and all things.

To resist all manner of evill thoughts, motions, purposes, affections, passions; to use only wise, few, true, acceptable words.

To be grave, affable, circumspect, all to the Lord, shunning all by-respects.

No sufficiency in our selves, all sufficiency in the Lord.

Beg grace, and labour to understand, remember, affect, believe and practice.

In company avoid lightnesse, and lumphtnesse in behaviour; in talk filthinesse, falshood, jesting, rashnesse, superfluous words; in action, gluttony, drunkenesse, drinking healths, Tobacco drinking, Tobacco taking.

Endeavour Raydnesse and and cheerfulnesse in behivour,

## 298 *Observations, Advice*

gracious, honest, harmlesse discourses; in action, temperance, speedy breaking up, gratefulnesse.

In generall, labour to hinder swearing, obscene talk, excessive contention, and to further good discourse, to bewaile what we cannot help, to give no offence, to take all in good part that concernes our selves.



### *More Resolutions.*

**O**bey lawfull commands willingly.

Take reprooves gently.

And advice thankfully.

Doe duty diligently.

Swear not rashly.

Speak soberly.

Examine complaints con-  
sonably.

Un'cr



Understand both Parties  
thoroughly.

Deale directly.

Hate partiality.

Punish vice strictly.

Avoid words of superfluity.

Beare thy selfe humbly.

To each degree respectively.

Drink not immoderately.

Use not familiarity.

Be carelesse of others envy.

Worship God religiously.

In season and with constancy.

Strive to walk wisely.

Doe all in faith sincerely,

To the Lords glory.



Learn to make Conscience of  
mourning, for the abomina-  
tions abounding a-  
mong us.

Because God requires it, Jer.

# 300 *Observations, Advises*

22.30. complaines of the neglect of it, 11a. 52. 16. & 63. marks those for his, and preserves them in times of generall judgements that doe it, Ezek. 9. 4, 6. and will be intreated by them, as by *Moses*, &c. therefore let us seriously ponder them, and the judgements due unto them, and acknowledge them, craving an heart to be touched with godly sorrow, and awfull teare, because of them, eschewing them in our selves, suppressing them in others all we can, begging pardon for, and reformation of them, vexing our soules seeing or hearing of them, desiring the Lord to keep his judgements from us, that are due for them; so fighting to the Lord sensibly because of them.

*Hu*



His acknowledgements of  
God:

THE Lord God, (a) whom I  
alone, (b) and alwayes (c)  
desire to serve, (d) and trust,  
(e) and in whose name, (f) fear,  
(g) preience (h) and assistance,  
(i) I desire to order all my  
wayes, (k) and from whom one-  
ly I look for all grace (l) and  
good, (m) is God the Father,  
(n) God the Son (o) and God  
the holy Ghost, (p) three Per-  
sons, (q) but one, (r) onely  
(s) true (t) and most wonder-  
full (u) Lord God, (w) who by  
his Word alone, (x) most wise-  
ly, (y) powerfully, (z) graci-  
ously, (a) hath created all  
things of nothing, (b) who in  
like manner preserved, doeth  
and

# 303 Observations, Adviser

and will preserve, (c) and dispose all the vvorks of his hands (d) for his owne glory (e) and his childrens vvelfare, (f) vvhatsoever opposeth, (g) vvho is the eternall, (h) everliving, (i) everlasting, (k) most glorious, (l) great, (m) tearful, (n) invincible, (o) invincible, (p) unconceivable, (q) un-utterable, (r) incomprehensible, (s) inaccessible, (t) incorruptible, (v) infinitely vvise, (w) most holy, (x) just, (y) jealous, (z) righteous, (a) Almighty, (b) al-sufficient, (c) every where present, (d) al-knowing, (e) most blessed (f) and onely Potentate, (p) most gracious, (h) good, (i) free, (k) bountifull, (l) most patient, (m) long-suffering, (n) compassionate, (o) pittifull (p) most loving, q faire, r pure, s comely, t beautifull, v most mercifull, w faithfull, x immutable, y and never enough

to be admired Majesty : *a* my Lord, *b* my God, *c* my Father, *d* my Redeemer, *e* my Sanctifier, *f* my Comforter, *g* my Guide, *h* my Sufficiency, *i* my safety, *k* my Deliverer, *l* my good successe, *m* my life, *n* my health, *o* my strength, *p* my succour, *q* my chiefe good, *r* my all in all for good, *s* my onely helper in all affayes, *t* in greatest extremities most remarkably, *u* in whom I have all, *w* without whom I have nothing, *x* nor can doe nothing, *y* of whom alone I have received, *z* by whom alone I doe enjoy, *a* from whom alone I crave *b* and expect *c* all good *d* for this and a better life ; *e* yea, whom I desire above all things, *f* and to whom onely in all, above all, alwayes be glory, *g* *Am n.*

(*a*) *Psal.* 71. 16. *b* *1 Sam.* 7. 3.  
*c* *Deut.* 14. 23. *d* *Neb.* 1. 11. *Jos.*

# 304 Observations, Advises

24. 15. e 2 Sam. 22. 3. f Psal.  
 124. 8. g Isa. 8. 13. h 2 Cor. 1.  
 i Psal. 121. 2. k Psal. 16.  
 l 1 John 1. 16. m Jam. 1.  
 n 2 Thes. 1. 1. o John 10.  
 p Acts. 5. 3, 4. q Mat. 3. 16.  
 r 1 John 5. 7. s Dent. 6. 4. t Jo.  
 10. 10. v Isa. 9. 6. w 1 Chron.  
 16. x Psal. 33. 6, 9. y Prov.  
 2. 17. 13. 10. a Psal. 111.  
 b Gen. 1. c Heb. 1. 3. d Mat. 29.  
 29, 30. e Prov. 16. 4. f Rom. 8. 2.  
 g Isa. 14. 24, 27. h Dan. 33. 2.  
 i Heb. 7. 25. k Isa. 40. 18. l Dan.  
 18. 58. m 2 Sam. 7. 22. n Ex.  
 15. 11. o 1 Tim. 1. 17. p 2 Chron.  
 29. 11. q Rom. 11. 33, 34. r Jo.  
 21. 31. s 1 King. 8. 27. t 1 Tim.  
 6. 16. v Rom. 1. 23. w Rom. 1.  
 27. x Isa. 6. 3. y Job 34. 1.  
 z Ex. 34. 14. a Dan. 9. 14. b Jo.  
 42. 2. c Gen. 17. 1. d Jer. 23.  
 24. e Heb. 4. 13. f Rom. 9. 1.  
 g 1 Tim. 6. 15. h Psal. 145.  
 i Mat. 19. 17. k Ezek. 36. 2.  
 l Ps. 116. 7. m Rom. 15. 5. n Ex.

# and Resolutions. 309

346. o Psal. 78. 38. y Jam. 5. 17  
 Hos. 14. 4. y Psal. 50. 2. s Hab.  
 113. t Cant. 2. 14. v Isa. 4. 2.  
 1 Cor. 1. 3. x Dent. 7. 9. y Mal.  
 14. z 1 Thes. 1. 13. a Isa. 49. 14  
 John 20. 28. t John 10. 17. 28.  
 Job. 19. 25. e 1 Joh. 2. 1. f Rom.  
 15. 16. g John 14. 26. h Psal. 48  
 12. i 2 Cor. 3. 1. k Prov. 31. 21.  
 1 Ps. 40. 17. m Psal. 37. 3. n Acts  
 17. 28. o Psal. 43. 5. p Psal. 48.  
 7. q Heb 2. 18. r Psal. 119. 68.  
 Psal. 73. 25. t Heb. 13. 5. 6.  
 u Ps. 72. 12. w 1 Cor. 3. 22. 23.  
 x Hos. 13. 9. y Job. 15. 9. z 1 Cor.  
 47. a Acts 17. 28. b Psal. 5. 2.  
 c Psal. 64. 5. d Psal. 82. 5. e Ps.  
 11. f Psal. 73. 25. g Rom. 11. 28.  
 36. h Psal. 41. 14.



How to endeavour to walk with  
 God in the Leaguer.

First, to walk circumspectly:  
 And that, I In

## 306 Observations, Advice

1 In dividing the times aright for the duties of Religion, the works of my calling, and other lawfull employments, that there be no confusion, that the lesser be not hinderances, but help to the greater.

2 By serious consideration that I have warrant out of the Word of God for all my proceedings.

Secondly, what religious duties be performed daily with Christian conveniency.

1 Prayer for my selfe, mine Gods people.

2 Reading the Scriptures, and somewhat in a good booke.

3 Meditation.

4 To sing out of the Psalms.

5 To imbrace all occasions for Gods publike worship.

In each of these to seek the Lord conscionably.

1 Labouring for preparation, reverence, sincerity, feeling, cheer



cheerfulnesse and faith:

2 Striving against carelesse-  
nesse, coldnesse, drowsinesse,  
hypocrisie and customary ser-  
vice.

3 When any urgent businesse  
of my calling causeth the defer-  
ring any of these duties, to take  
a more convenient time, yea, to  
redeem the time for the perfor-  
mance thereof.

Thirdly, concerning the du-  
ties of my particular calling.

1 In generall to walk faith-  
fully, diligently and wisely.

2 In particular, towards Superi-  
ours in all things lawfull,  
obediently; towards those I  
command gravely, towards  
equals friendly:

3 When I am commanded, to  
pursue my businesse earnestly,  
and cheerfully till the same be  
effected.

4 In commanding others, to  
doe all distinctly, thoroughly,  
plainly,

## 308 Observations Advise

plainly and impartially, to let the same effected accordingly, to check and punish neglect sharply.

5 It joyned with other in command, to seek and follow the best counsell and commendablest course.

6 Not to despise the good advice of any, though never so meane, but by all good means to grow more fit for service.

7 For better furnishing himselfe with ability to listen to others discourses, to observe what others doe commendably in this or that occasion, to consider the use of things with silent application.

Fourthly, what company to avoid, viz. of swearers, drunkards, quarrellers, gamblers, whore-masters, filthy talkers, scoffers at goodnesse, &c. to embrace the society of honest men though meane.

Fifthly,

Fifthly, what places to avoid, as of uncleannesse, excess, playing, &c. though inticed or provoked thereto, and to frequent such places where good is to be gotten.

Sixthly, what especiall sinnes to strive against.

1 In heart, unadvised anger, remembering injuries, desire of revenge, hatred, envy, impure lusts.

2 In words, brawling, railing, reviling, scoffing, indiscreet, superfluous, obscene boasting, unnecessary, selfconceited, censuring, ungracious, familiar, blasphemous, speeches.

3 In behaviour, lightnesse, lumpishnesse, pride, familiarnesse.

4 In looks; wandrings, wantonnesse, lustfulness.

5 In action; hard dealing, impurity, secret or open intemperance

910 *Observations, Advice*  
perance, all finite, folly, and  
disorder.

Seventhly, to entertaine these  
contrary vertues.

1 In heart, watchfulnesse,  
sobriety, putting up wrongs,  
forgetting injuries, passing by  
offences without taking notice  
of them (if God be not disho-  
noured or my selfe disabled  
else, to use all good meanes to  
stand for the truth, and clear  
my innocency) and quietnesse.

2 In words; that they be wise,  
few, seasonable, to the purpose,  
charitable, true, meek, gracious.

3 In behaviour; gravity, mo-  
desty, humility, curtesie, seem-  
lineesse, to make a covenant with  
mine eyes not to behold vanity  
with delight.

4 In action, to shew tender-  
heartednesse, to live chastly,  
temperately, thriftily, and to  
deale justly.

Eighthly, in case of justice and  
judge-

**and Resolutions. 311**

**judgement:**

1 Not to condemn the innocent, or justify the offender.

2 Nor to accept persons for my respect.

3 To examine the cause thoroughly.

4 To heare both parties deliberately.

5 To hate bribes unfainedly.

6 To helpe the afflicted against the rich and mighty.

7 To execute justice rightly:

8 To pronounce sentence according to warrant, gravely, boldly, briefly, impartially, substantially, how many, who, whatsoever opposeth.

Ninthly, for convenient maintenance, according to place and calling.

1 To live within compasse.

2 To weare plaine, serviceable and decent apparrell.

3 To avoyd running into debt, and to pay debts by all good

312 *Observations, Advice*

good meanes possible,

4 Not to live at another Table

5 Not to lay out on things  
superfluous.

6 To allow what is fitting for  
my Family.

7 In welldoing to depend  
Gods providence;

Tenthly, in more especial  
employments in my place:

To propound in each God  
glory, to have respect to his  
Cause, to be affected to his  
Church, to order all affaires by  
judgement, where my calling  
requires, though never so un-  
generous, to be willing, forward,  
courageous, bold, industrious,  
fearlesse to the death; com-  
mending my self into the hands  
of God wholly, for helpe, grace,  
and good success.

To avoyd and strive against  
rash adventures without a war-  
rantable calling, foolish emu-  
lation, ostentation, unwilling-  
ness

nesse, sloathfulnesse, backwardnesse, frivolous excuses, cowardlinesse, fear, flying, distrust of Gods help for sufficiency and protection for safety and blessing for a good issue.

Eleventhly and lastly, concerning lawfull recreation.

1 To take such time for them, that things of more consequence in the same time be not hindered by them.

2 To use such exercises as are manly, comely, and fittest for my calling, place and age.

3 With men most free from offence, and of a good report.

4 All with moderation, not spending too much time, labour, or cost therein.

5 Especially to spend some spare time in reading in some good morrall Author, as *Plutarchs Lives*, *Cæsars Commentaries*, &c. and to ride abroad to view the Trench, Works, &c.

both for better enabling him to doe service.

To endeavour all in a conscionable manner, seeking in all Gods glory chiefly, by the help of his holy Spirit onely, spite of all oppositions, trusting through his grace in sincerity to testifie obedience; and in all unwilling failings, not to doubt of his most mercifull forgiveness, gracious acceptation, and favourable blessing, in the face of Christ Jesus, in whose name (my Father) I beg a disposition and ability to discharge each part of my duty, seasonably, wisely, uprightly, and constantly, according to what I have purposed and exprest before thee, that thou in mercy according to thy truth in him mayest please at all times, & in all things, to be with me for ever, *Amen.*

*How*





*How to stirre up and embrace right Christian resolutions, for the Cause of God, and against his enemies:*

**F**irst, be fully assured it is the Cause of God, else it is sinful and shall not be blessed; but undoubtedly it is the Cause of God, because his pure worship according to his Word is stood for, because we have been, and are grievously persecuted by tyrannous Idolaters for the same, and that neverthelesse the Lord for his great names sake, according to his truth, in great mercy, hath many and miraculously delivered and preserved us, and still doth, as at this day.

## 316 Observations, Advises

Secondly, therefore as all good Christians are strictly bound, so I my self must endeavour to doe my best to maintaine this his Cause, and that because

1 The Lord requires it.  
2 And curseth bitterly such as helpe him not against the mighty.

3 And hath plagued such for their neglect.

4 Because I have the warrantable examples of Gods children, who willingly ventured their lives for this Cause.

5 The commendations in Scripture of such, is also a spur hereunto.

6 And the blessings of the Lord upon them, both which we may look for.

7 We are Fellow-helpers with the Lord in his Worke against his enemies, an acceptable work.

Thirdly, the manner how to pre-

performe this commanded, warrantable, commendable, blessed and acceptable work.

1 Zealously; and that

2 Because the glory of the great name of the eternall God, of which he is so jealous, is the thing we fight for, the Cause being his.

2 The preservation of his holy Word, and pure worship among us, which is an especiall token of his favour to us, being the meanes to save our soules.

3 And that if the enemy should prevaile, we should not onely lose these blessings, but they should be scofft at, prophaned and trodden under foot by them, and their abominations set up, to the exceeding greear dishonour of our blessed God, and the Losse of innumerable soules.

2 Couragiously; and that

1 Because it is the Cause of

318 *Observations, Adviser*

God Almighty, who is able to defend and deliver us in the midst of the greatest perils, and if none apparent were nigh unto us.

2 Who governeth all things in all places, that no bullet can fly, or any other instrument of warre move but according to his especiall disposing, nor doe any hurt to me, but by his expresse commission, and according to his good pleasure:

3 That he who is most faithfull in remembring and keeping his word, hath abundantly promised he will preserve and deliver me, as he sees best for me.

4 That he hath preserved and delivered others, even prophane persons, who have shewed little care to obey seek or trust him, and that in extreamest dangers.

5 That he hath often and  
most

most remarkably done the like to others of his, and to me (the most helpless and unworthy) formerly.

6 That many through feare seeking to avoyd danger, have the sooner hurt and slaine, and others who have been warrantably and worthily valiant, have by Gods protection, escaped.

7 That divers have been slain in a Tent, hut, or house, or in other places where they thought themselves secure, have been hurt or slaine, when others in the trench or battell have been safe.

8 That if the Lord please I shall be safe, be the perils never so many and great, for he can preserve from the greatest as well as the least, from many as well as any.

9 If he please I end my dayes in fight against his foes, I dye a Martyr, and the very instru-

320 *Observations, Adviser,*

ment of my death is a meanes to  
lead me Heaven.

2. 10 If we be fearfull and in-  
sufficient in our selves to doe  
our duty valiantly, let us seek  
courage and ability from the  
Lord, he will in some good mea-  
sure undoubtedly grant it, be-  
cause he hath expressly promised  
it.

3 Faithfully, because the  
Lord hateth eye service, and all  
unfaithfulnesse, and loveth a  
faithfull carriage in our cal-  
lings.

4 Diligently and vigilantly,  
because

1 By sloathfulnesse, negli-  
gence and backwardnesse, much  
time is lost, much evill may en-  
sue to the businesse, and much  
shame, disfavour, scorne and  
harne may come upon our  
selves.

2 Because time is redeemed,  
the Cause advanced, and we  
shall

shall be commended, and be the better trusted with employment.

5 Circumspectly, that is, to pursue all lawfull employments of our calling, leasonably for time, place and manner, with good advice worthily, weighing all circumstances thoroughly.

6 Conscionably, propounding Gods glory chiefly, the goodnes of the Cause seriously, and our sincere obedience to his Majesty, and to testifie we are Christians indeed, that lay his Cause to heart deeply.

7 In faith, resting fully perswaded that our good God, of his great mercy, for the worthinesse of the Lord Jesus will graciously accept our endeavours, though never so full of unworthinesse, and will assuredly blesse us.

8 With humble, instant and earnest

### 312 Observations, Advises

earnest prayer especially,

1 That the Lord will supply with fitting gifts for his service.

2 That our endeavours may be blessed, for the maintainance of the Cause.

3 That he will please by all means, in all places, continually to maintaine the same, and oppose the contrary.

Thirdly, divers motives to stirre up by all means to help (to our uttermost) to maintaine the Cause of God.

1 Such as have respect to the Lord most blessed for evermore, as he is our God in foure respects, among many more:

1 That he is our Creator, and hath made us for his own glory, and that we cannot any way better answer the end of our creation, then by offering our service, yea, to the death (if he thinks fit) for his names sake.

2 That



2 That he is our Father, therefore it were an unnaturall, cowardly and shamefull part, to stand still and look on, when other of our Christian brethren are abused, smitten and slaine.

3 That he is our Lord, then were it a base, uncivill, hatefull part in us to be quiet, when others of our deare and loving fellow-servants are wronged and persecuted,

4 That he is our chiefe good, from whom we have received and doe expect all good, therefore we are bound to testifie our thankfulness in this respect especially.

2 Such as have respect to the Lord Jesus Christ our Redeemer; as

1 As he is our Redeemer and dyed for us, we should not suffer his Crosse to be defaced, his blood to be trodden under foot, as is done by Idolaters, against whom

## 324 *Observations, Advises*

whom we must in this case con-  
tend to the uttermost.

2 Because he is persecuted  
and fought against in his  
Church; should we not take his  
part, who hath done and suffe-  
red so much for us that were his  
enemies? and with holy wrath  
and indignation, and deep de-  
sire of godly revenge for the  
wrongs done to him, fight and  
doe all we can?

3 Because he saith, he that  
seeketh to save his life (and that  
not for him) loseth it, and he  
that loseth his life for his sake,  
shall find it.

4 And because he protesteth,  
if we be ashamed of him here,  
he will be ashamed of us before  
his heavenly Father; and what  
greater shame for us, then not  
to take his part against the sub-  
tle, cruell, mighty wicked ene-  
mies of his and our fellow-  
members.

3 Such

3 Such as have respect to God the holy Ghost, our Sanctifier and Comforter.

1 He sanctifying us, how should we not help them whom he hath sanctified together with us also?

2 And labour to maintaine the meanes of our sanctification even his Ordinances, which these his enemies would bereave us of:

3 As he is our comforter, would we be comforted by him, and should we not be a meanes as well as we and all we may, to comfort others comfortlesse and afflicted?

4 Because he worketh in us all that are his, one faith, one hope, one way, alike desires and affections, and sealeth unto us the assurance of that onely and eternall happinesse, and that to this end chiefly, the more to oblige us to love and help one another

326 *Observations, Adviser*

another, which can no way be better manifested then in this manner.

4 Such motives heretunto as may be drawne from the consideration of the disposition and demeanour of those his and our enemies, as

1 They blaspheme the name of our God by their abominable idolatries.

[2 They rob him of his honour and give that to their idolatries.

3 They mock our prayers too, and serving of God.

4 They deride our trust in his name.

5 They reproach and revile our holy profession.

6 They have defiled, do and will defile the places of Gods worship, where they have the upper hand.

7 They banish, imprison, torment and kill the servants of God,

God, and will serve us so if they prevaile.

8 They ravish and defile Wives and Maidens, yea, before their Husbands and Parents faces, and we must look for no lesse if they overcome.

9 They devour, rob and spoile all your goods, and by inhumaine tortures, would enforce you to confesse what you know not, and give what you have not.

10 They take the bread out of your and your childrens mouthes, bereave you of all meanes of sustenance, and leave you and yours to famish.

11 They burne your dwellings, and it may be your selves in them, or reserve you for more misery.

12 They keepe no promise with us further then to serve their owne turnes, therefore never trust them but with sword

in

228 *Observations, Advises*

in hand, for it is their irreligious maxime in their Religion, keep no faith with Infidels.

13 Though you submit unto them, and condition with them the best you can, yet they will by one meanes or other ruine you; yea, though you should turne to their Religion (to your soules destruction, you shall perhaps be favoured with a more honourable death, for dye you must: thus they have done to diyers, and I doubt of, and would be loath to trust them, their malice is so mortall).

14 They binde mens consciences with mens traditions, and so seek destruction of soule and body.

15 All their inveterate hatred is against us, because we maintaine truth and oppose error, which they insatiably long and labour to revenge.

16 They would rejoyce and triumph

*and Resolutions.* 329

triumph in our overthrow, and ask us where is our God, as if he could not, or would not, or had forgot to help us.

17 And be hardned in their idolatries, as if their Cause were good and ours bad, theirs having so many, and ours so few to help it.

18 And have the more freedom and might to oppress true professors.

19 And will change all Church and civill government, and displace good, and preferre evill governours.

20 And every way overthrow our priviledges and peace.

Such Motives to this end, have especiall respect to our selves :

1 That if we help not and so they overcome, we should not only not publikely use, but most dearly buy the most private use of the very least means  
of

### 330 *Observations, Advise*

grace, yea, the keeping of a good book by us with continuing all feare and danger, yea, with the hazard of our heart blood.

2. That this our particular free, peaceable and happy estate shall be by them turned upside downe.

6 And lastly, Motives which have respect unto our brethren which doe suffer:

1. That if we were in like case, how gladly would we be relieved, and how would we think others of our brethren bound to doe their best to that end.

2. We are bound in conscience to help and deliver them all we can, as they were bound to doe the like for us, if our conditions were changed.

3. Being all members of one body, it were against nature not to have a fellow-feeling of, and to doe all we can to succour one another.



If God vouchsafe them freedom, by Gods blessing on our endeavours, how shall their praises abound to the glory of God? and how will their distressed estates be relieved, and poore hearts be refresh-

The same will be one in-  
allible testimony to our con-  
sciences, that we are true mem-  
bers of that mysticall body,  
wherof Christ Jesus is the head;  
and the contrary prove us to be  
but dead, and unprofitable  
members thereof, fittest to be  
cut off and fired, what name lo-  
ever we have, what shew soever  
we make, how great soever our  
owne or others opinions be of  
our selves, in the Church of  
Christ.

Oh ought not then all these  
and the like, cause us to detest  
and fight against these most  
hatefull and harmfull enemies  
of

### 332 *Observations, Advice*

of our God and his beloved people, and by all possible means we can to oppose those, and favour these: Now Lord we beseech thee affect us herewith thoroughly, enbale us herewith rightly, and bless from Heaven abundantly; *Amen, Amen, I pray thee;*



#### *Of Mortification out of Matter* Wheatly's Sermon on Colof. 3: 5.

**A**LL must study it, and that  
1 From the necessity of it;  
and that

1 In regard of Gods command.

2 In regard of the danger that will else ensue, and that

1 In suffering our selves to be Satans slaves, &c.

2 And

And Gods enemies.  
Grieving Gods Spirit.  
Interrupting our communi-  
with God.  
Committing grosse finnes.  
Procuring sore afflictions.  
From the good will follow  
we doe it, as  
Great peace.  
Patience and joy in afflicti-  
Certaine freedome from  
finnes.  
Good esteem from men.  
From the equity of the duty  
For sinne in Gods enemy.  
A murther of Christ.  
A breaker of our Vowes:  
An unseasonable thing, as  
Being contrary to all right  
reason:  
A meer cozenner.  
From the good successe  
kein, as  
We shall lose nothing ther-  
that is worth having.

2 Our

2 Our endeavour here  
shall be accepted.

3 And he will reward our  
paines taken in this.

4 We shall surely overcome

2 The degrees of mortification  
on in this life.

1 The least degree we can  
have, if we have any, is

1 To forbear the usuall pro  
fite of any grosse sinne.

2 And the allowance of the  
least sinne.

2 The highest degree of mor  
tification, is

1 To be ever kept from any  
grosse sinne.

2 To be freed from any se  
led liking of an ill motion.

3 The meanes of mortifica  
on, as

1 Naturall, as

1 Moderation in things in  
different.

2 Shunning the occasions  
sinne.

2 Spirit

creatures Spirituall, as

1 Frequent and fervent

prayer, as

2 Confession of the sins and  
corruptions we are most guilty

3 Requests for strength a-  
gainst them, urging the Lord  
with such promises as he hath  
made to subdue our iniquities,

4 Thanksgiving for any  
strength received against our  
corruptions.

5 Spirituall meanes. 1 Me-  
moration.

1 Of Gods holy nature.

2 His terrible judgements.

3 His gracious Promises.

4 Of Christs sufferings.

5 Spirituall meanes, feare of  
ourselves.

6 Watchfulnesse over all the  
powers of our soules and mem-  
bers of our bodies.

7 In what manner we must  
use

### 336 *Observations, Advises*

use all the helps of mortification :

1 Seasonably, when sinne begins to arise, or any motions or inclinations thereto.

2 Constantly ; that is,

1 Every where,

2 Continually,

3 Orderly, setting upon our master-sinne first.

4 Spiritually,

1 Not resting on the means, or our owne strength,

2 But relying on the mighty power of God.

5 And lastly, generall use of all.

1 Examination of our selves in regard of the time past, how we have performed this duty :

2 Humiliation, that we have not performed this duty at all, or not in due measure.

3 Exhortation to reforme the former negligence hereafter.

4 Consolation to such as have

been

ken, and are painfull herein.



*Helps to an holy conver-  
sation.*

**I**N private, to eschew :

1 In generall, all evill  
thoughtes,

2 In particular,

1 Evill suspicions.

2 Remembring offences.

3 Repining at others wel-

fare.

4 Discontent at his owne e-  
state.

5 Spirituall pride.

6 Counterfeit humility.

7 Carking cares.

8 All needlesse vexation of  
mind.

**I**n private to embrace.

1 In generall, all good  
thoughts.

**Q**

**I**n

### 338 Observations, Advises

- 2 In particular,
  - 1 Taking all in the best part
  - 2 Passing by offences.
  - 3 Rejoycing at others welfare.
  - 4 Contentation with his estate.
  - 5 Humility.
  - 6 Trust in God according to his nature and promises.
  - 7 To cast his care on God.
  - 8 Inward peace, joy and assurance.
- 2 In his house, to avoid ;
  - 1 In words.
  - 1 In generall, all prophane talke.
  - 2 In particular.
    - 1 Hastinesse to mine.
    - 2 Medling in others matters.
  - In his house.
    - 1 In words.
    - 1 In generall, all edifying talk.
    - 2 In particular.
      - 1 Sober-



- 1 Sobernesse to mine.
  - 2 Speaking the best of others
  - 2 To eschew in behaviour,
  - 1 All loosnesse.
  - 2 Unseemlinesse.
  - 3 Filthinesse.
  - 2 To imbrace in behaviour,
  - 1 Stayednesse.
  - 2 Comlinesse.
  - 3 Purity.
  - 3 In company to eschew,
  - 1 In heart :
  - 1 Evill surmises of the words  
or carriage of others towards  
him.
  - 2 Partiality.
  - 3 Self-conceitednesse.
  - 2 In words.
  - 1 Unadvisednesse.
  - 2 Superfluousnesse.
  - 3 Unseasonablenesse.
  - 4 Uncharitablenesse.
  - 5 Contentiousnesse.
  - 3 In carriage.
  - 1 Lightnesse or familia-  
rity
- Q 2      2 Strange-

### 340 Observations, Advises

- 2 Strangeness.
- 3 Loftiness.
- 4 Uncomeliness.
- 4 In actions.
- 1 Society with prophane persons.
- 2 Excesse or tipling.
- 3 Giving any evill example to any.
- 4 Shewing any liking of sin.
- 5 Seeking to humour men in ill.

In company to embrace,

- 1 In heart.
- 1 Taking all in good part.
- 2 Directnesse.
- 3 Lowliness.
- 2 In words.
- 1 Pre-consideration.
- 2 Paucity.
- 3 To the purpose.
- 4 Charitableness.
- 5 Friendliness.
- 3 In behaviour.
- 1 Gravity or reservednesse.
- 2 Affability.

3 Humility

- 3 Humility.
- 4 Seemlineſſe.
- 4 In action,
- 1 Good company.
- 2 Following good example.
- 3 Giving good example.
- 4 Wiſely reprovꝑng ſinne.
- 5 By all meanes honouring God.

4 Concerning Gods publike family, or private worſhip.

- 1 To eſchew,
- 1 All will worſhip.
- 2 Superſtition.
- 3 Unpreparedneſſe.
- 4 Negligence.
- 5 Cuſtomarineſſe.
- 6 Habituall diſtractions.
- 7 Relying too much on the meanes.

And to embrace,

1 The warrant of Gods word for the duties.

2 For the manner of performing them.

3 Preparation.

Q 3

4 Attenti

## 342 Observations, Advices

- 4 Attention.
- 5 Conscionablenesse.
- 6 Setlednesse.
- 7 Resting on Gods blessing.

*Amen, Amen.*



## Considerations to move to Christian watchfulnesse.

1 In seeking thus Gods glory, he will honour us againe,  
*1 Sam. 2. 30.*

2 That we are every where  
in the sight of God, who know-  
eth the heart, *Jeremiah 17. 9,*  
*10.* heareth our words, *Pf. 139.*  
*4.* beholdeth all our wayes, *ver.*  
*1, 2, 3.* to reward every one ac-  
cording to their doings, *Jerem.*  
*17. 10.*

3 We shall hereby enjoy  
sweet communion with our God  
in Christ, *John 14. 21. Rev.*  
*3. 20.* 4 And

4 And be most blessed here,  
and for evermore in every thing

Ps. 144. 15. & 84. 11. Rom. 8. 28

For the mouth of the Lord  
hath spoken it, therefore it shall  
be performed, and nothing shall  
let it, *Amen*

*All by Gods grace onely,  
From henceforth constantly.*

*Every day seasonably,  
with Christian conveniency.*

*In the Morning,*

To awake with God.

To shake off sloath.

To arise timely.

To pray for himselfe so-  
lemnly.

To read in Gods Word reve-  
rently.

To call to mind some of his  
Vowes seriously.

And some of the promises de-  
liberately.

To sing part of a Psalm un-  
derstandingly. *In*

### 344 *Observations Advises*

*In the Afternoon.*

To pray for his Family affectionately.

To read in Gods Word advisedly.

And in his holy Advices observantly.

And somewhat in the Oracles of God distinctly.

*In the Evening.*

To pray for Gods Church humbly.

To read in Gods Word holily.

And somewhat in the Practice of Piety carefully.

And in the true watch for Examination impartially.

To lye downe to rest with prayer.

to avoyd all occasions of impurity.

And so to sleep securely.

*Every Sabbath.*

Besides accustomed publike Family and private duties on that day.

Three

Three severall times to call to mind some of Gods. especiall and recorded mercies.

By the Lords most seasonable, mercifull, powerfull, faithfull, promised, constant assistance (which to this end I crave, rest on, and look for onely, without which, instead of doing better I shall doe worse then formerly, yea, every way most hapnously.) I resolve and shall endeavour watchfully and constantly to avoyd all intemperance, immoderate taking Tobacco, vaine talking, unseemly carriage, pride, lust, passion and discord, and all occasions of each, and to embrace the contrary graces and all meanes thereto: As thou art a God of mercy, power and truth, shew it herein unto me, and let thy grace my God in Christ be alwaies sufficient for me:



*Concerning decay in  
Prayer.*

**A**Lwayes when he found himselfe so decay in zeale and care to pray, his conscience checkt him for unthankfulnesse for former assistance in praying, or for depending too much upon his prayers, whereupon he felt a deadnesse to all other good duties, a yeelding to the motions and occasions of sinne, an inward puffing up, a carelesnesse and self-presuming, yea a miserable distemper in all things; and then he conceived himselfe to be neare some sore temptation, foule fall, grievous inward dejection, or great outward calamity; therefore he held it his instantly to fall to prayer, that the Lord would please



please to restore unto him the spirit of prayer, to work in him a willingnesse to all other holy exercises, to give him strength to resist and overcome the provocations to evill, to humble him deeply in the sense of his former faults and present corruptions, to make him truly thankfull and watchfull, and in the strength of the Almighty, onely out of conscience to doe his duty, to bring all into good order, and to keep all so constantly, and most graciously powerfull and faithfully, to prevent the sinnes, perplexities and troubles he feares, merits and hath cause to expect to be left unto, and which he else by no means can escape; so awaiting the Lords leasure, and submitting to his good pleasure, goe all how it will, all shall goe well. *Amen*, my Father in Christ, of thine owne meere mercy



*Concerning decay in  
Prayer.*

**A**Lwayes when he found himselfe so decay in zeale and care to pray, his conscience checkt him for unthankfulnesse for former assistance in praying, or for depending too much upon his prayers, whereupon he felt a deadnesse to all other good duties, a yeelding to the motions and occasions of sinne, an inward puffing up, a carelesnesse and self-presuming, yea a miserable distemper in all things; and then he conceived himselfe to be neare some sore temptation, foule fall, grievous inward dejection, or great outward calamity; therefore he held it his instantly to fall to prayer, that the Lord would please

please to restore unto him the spirit of prayer, to work in him a willingnesse to all other holy exercises, to give him strength to resist and overcome the provocations to evill, to humble him deeply in the sense of his former faults and present corruptions, to make him truly thankfull and warchfull, and in the strength of the Almighty, onely out of conscience to doe his duty, to bring all into good order, and to keep all so constantly, and most graciously powerfull and faithfully, to prevent the sinnes, perplexities and troubles he feares, merits and hath cause to expect to be left unto, and which he else by no means can escape; so awaiting the Lords leasure, and submitting to his good pleasure, goe all how it will, all shall goe well. *Amen*, my Father in Christ, of thine owne meere mercy

### 348 *Observations, Advises*

mercy, be I never so unworthy,  
as thou hast promised, whatso-  
ever opposeth, *Amen, Amen,*  
even so be it, *Amen.*



*Some most especiall choise  
places of sacred Scripture that  
concerne my self in most espe-  
ciall manner, reduced  
to these heads.*

- 1 **C**Concerning government  
of the mind, page 349
- 2 Of the tongue, p. 351
- 3 Of the conversation, page  
361
- 4 Of passion and sobriety,  
p. 368
- 5 Of pride and humility,  
p. 374
- 6 Of strife and peace,
- 7 Of

- 7 Of envy and charity,
- 8 Of discontent and quiet,
- 9 Of meddling and reserved-  
ness,
- 10 Of fullennesse and chear-  
fulness.
- 1 Concerning government  
of the mind.

In the hearts of all that are  
wise hearted, I have put wisdom  
Exod 31.6.

Give therefore thy servant an  
understanding heart, that I may  
discerne between good and bad,  
1 King. 3.9.

Keepe thy heart with all dili-  
gence, for out of it are the issues  
of life, Pro. 4.23.

The preparations of the heart in  
man is from the Lord, Pro. 16.1.

The wise in heart shall be cal-  
led prudent, Pro. 16.21.

A wise mans heart discerneth  
both

350 Observations, Advise  
both time and iudgement, Eccl.  
8. 5.

A wise mans heart is at his  
right hand, but a fools heart is at  
his left, Eccl. 10. 2.

How weak is thine heart saith  
the Lord God, seeing thou doest  
all these things, Ezek. 16. 30.

Set thine heart upon all that I  
shall shew thee, Ezek. 40. 4.

If our heart condemnes us, God  
is greater then our heart, and  
knoweth all things, 1 John 3. 20.

A man of understanding is of an  
excellent spirit, Pro. 17. 27.

He that hath no rule over his  
owne spirit, is like a City that is  
broken downe and without walls,  
Pro. 25. 28.

Therefore take heed to your spi-  
rit, Mal. 2. 15, 16.

The heart of the wicked is lit-  
tle worth, Pro. 17. 20.

Heare thou my Sonne and be  
wise, and guide thine heart in the  
way, Pro. 23. 15.

2 Concern-

and Resolutions. 351

Concerning Government  
of the Tongue.

A word spoken in due season,  
how good is it? Pro. 15. 23.

A word fitly spoken is like Ap-  
ples of gold in pictures of silver,  
Pro. 25. 11.

In the multitude of words, there  
wanteth not sinne, Pro. 10. 19.

He that hath knowledge spareth  
his words, Pro. 17. 27.

Seest thou a man that is hasty in  
his words, there is more hope of a  
foole then of him, Pro. 29. 20.

A fools voyce is knowne by mul-  
titude of words, Eccl. 5. 3.

In many words there are also di-  
vers vanities, Eccl. 5. 7.

The words of wise men are heard  
in quiet, more then the cry of him  
that ruleth among fools, Ecc. 9. 17

The words of a wise mans mouth  
are gracious, Eccl. 10. 12.

A foole also is full of words,  
Eccl. 10. 14.

Every idle word that men shall  
speak

## 253 Observations, Adviser

speake, they shall give account thereof in the day of judgement, for by thy words thou shalt be justified, and by thy words thou shalt be condemned, Mat. 12. 36, 37.

Teach me and I will hold my tongue, Job 6. 24.

Keep thy tongue from evill, Ps. 34. 13.

His tongue talketh of judgement, Psal. 37. 30.

I said I will take heed to my wayes, that I sinne not with my tongue, Psal. 39. 1.

There is not a word in my tongue but loe, O Lord, thou knowest it altogether, Psal. 139. 4.

The froward tongue shall be cut out, Pro. 10. 31.

The tongue of the wise is health, Pro. 12. 18.

The tongue of the wise useth knowledge aright, Pro. 15. 2.

A wholesome tongue is as the Tree of life, Pro. 15. 4.

The answer of the tongue is from the Lord, Pro. 16. 1.

He



and Resolutions. 353

He that hath a perverse tongue  
shall bring into mischefe, Pro. 17, 20.

Perversnesse therein is a breach  
in the spirit, Pro. 15, 4.

Death and life are in the power  
of the tongue, Pro. 18, 21.

Who so keepeth his mouth and  
his tongue, keepeth his soule from  
troubles, Pro. 21, 23.

And the Lord said, who hath  
made mans mouth, have not I the  
Lord? now therefore goe and I  
will be with thy mouth, and teach  
thee what thou shalt say, Exod.  
4, 11, 12.

I am purposed my mouth shall  
not transgresse, Psal. 17, 3.

The mouth of the righteous  
speaketh wisdom, Psal. 37, 30.

I will keep my mouth with a  
bridle, Psal. 39, 1.

Set a watch O Lord before my  
mouth, keep the doore of my lips,  
Psal. 141, 3.

Put away from thee a froward  
mouth, and perverse lips put farre  
from

354 *Observations, Advises*  
from thee, Pro. 4, 24.

A naughty person, a wicked  
man walketh with a froward  
mouth, Pro. 6, 12.

The mouth of the foolish is neere  
destruction, Pro. 10, 14.

The mouth of the just bringeth  
forth wisdom, Psal. 10, 31.

The mouth of the wicked speak-  
eth froward things, Pro. 10, 32.

The mouth of the upright shall  
deliver them, Pro. 12, 6.

A man shall be satisfied with  
good by the fruit of his mouth, Pro  
12, 14. & 13, 2.

The mouth of fooles poureth out  
foolishnesse, Pro. 15, 2.

A man hath joy by the answer  
of his mouth, Pro. 15, 23.

The mouth of the wicked pour-  
eth out evill things, Pro. 15, 28.

The heart of the wise teacheth  
his mouth, Pro. 16, 23.

A fools mouth calleth for strokes,  
a fools mouth is his destruction,  
Pro. 18, 6, 7.

and Resolutions. 355

be not rash with thy mouth, and  
let thine heart be hasty to ut-  
ter nothing, let thy words be few  
Eccl. 5, 2.

For those things which proceed  
out of the mouth, come forth from  
the heart and they defile the man,  
Mat. 15, 18.

Out of the abundance of the heart  
the mouth speaketh, Mat. 12, 34.

To provoke him to speak many  
words, seeking to catch something  
out of his mouth, that they might  
accuse him, Luke 11, 53, 54.

If any man among you seem to be  
religious, and bridleth not his  
tongue, but deceiveth his owne  
heart, this mans Religion is vain,  
James 1, 26.

The tongue is a little member  
but boasteth great things, the  
tongue is a fire, a world of iniqui-  
ty, the tongue can no man tame,  
it is an unruly evill, full of dead-  
ly poison, James 3, 5, 6, 8.

He that will love life and see  
good

### 356 Observations, Advises

good dayes, let him refraine his tongue from evill, 1. Peter 3, 10.

I will give a mouth and wisdom, Luke 21, 15.

In the lips of him that hath understanding, wisdom is found, Pro. 10, 13.

He that refraineth his lips is wise, Pro. 10, 19.

The lips of the righteous know what is acceptable, Pro. 10, 31.

The wicked is snared by the transgression of his lips, Prov. 12, 13.

He that keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction, Pro. 13, 3.

The lips of the wise shall preserve them, Pro. 14, 3.

The talk of the lips tendeth only to penury, Pro. 14, 23.

Even a foole when he holdeth his peace is counted wise, and he that shutteth his lips is esteemed a man of understanding, Pro. 17, 28.

**And Resolutions. 357**

A fools lips are the snare of his  
soul, Pro. 18. 6, 7.

Every man shall kisse his lips  
that giveth a right answer, Pro.  
14. 26.

I create the fruit of the lips,  
Ps. 117; 19.

Teach us what we shall say  
unto him, for we cannot order our  
speech because of darknesse, Job  
23. 17, 19.

Excellent speech becommeth not  
a foole, Pro. 17, 7.

Let your speech be alway with  
grace, seasoned with salt, that ye  
may know how ye ought to answer  
every man, Col. 4, 6.

Sound speech that cannot be  
condemned, that he that is of the  
contrary part may be ashamed,  
Tit. 2, 8.

If any man offend not in word,  
the same is a perfect man, and able  
also to bridle the whole body, Jam.  
3, 2.

A prating foole shall fall, Pro. 10  
8, 10. Should

### 358 Observations, Advises

Should a man full of talke be justified? Job 1.2.

The lips of a foole will swallow up himselfe, the beginning of the words of his mouth is foolishnesse, and the end of his talk is mischievous madnesse, Eccl. 10. 12, 13.

Speak not in the eares of a fool, for he will despise the wisdom of thy words, Pro. 23, 9.

A time to keep silence, and a time to speak, Eccl. 3, 7.

The vile person will speak villany, and his heart will worke iniquity, to practice hypocrisie, and to utter error against the Lord, Isa. 32, 5.

Even so we speak, not as pleasing men, but God, which trieth our hearts, 1 Thes. 2, 4.

Let every man be swift to hear, slow to speak, James 1, 19.

So speak ye as they that shall be judged by the law of liberty, Jam. 2, 12.

Speak

Speak not evill one of another,  
James 4, 11.

If any man speak let him speak  
as the Oracles of God, 1 Peter  
4, 11.

Let not an evill speaker be esta-  
blished in the earth, Psal. 140, 11.

There is that speaketh like the  
piercings of a sword, but the  
tongue of the wise is health, Pro.  
12, 18.

The man that heareth speaketh  
instantly, Pro. 21, 28.

Evill communication corrupt  
good manners, 1 Cor. 15, 33.

Let no corrupt communication  
proceed out of your mouth, but that  
which is good to the use of edify-  
ing, that it minister grace to the  
hearers, Eph. 4, 29.

A man of understanding holdeth  
his peace, Pro. 11, 12.

And the man held his peace, to  
wit, whether the Lord had made  
his journey prosperous or no,  
Gen. 24, 21.

## 360 Observations, Advises

A man hath joy by the answer of his mouth, Pro. 15, 1.

The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things, Pro. 15, 2.

He that answereth a matter before he heareth it, it is folly and shame unto him, Pro. 18, 13.

Should a wise man utter vaine knowledge? Job 15, 2.

A fool uttereth all his mind, but a wise man keepeth it in till afterwards, Pro. 29, 11.

Keep the doore of thy mouth from her that is thine in thy bosome, Mic. 7, 5.

Therefore the Prudent shall keep silence in that time, for it is an evill time, Amos 5, 13.

Daniel answered with councell and wisdom, Dan. 2, 14.

Jesus saw that he answered discretely, Mat. 12, 34.

Put away from thee a forward mouth, and perverse lips put farre



saue from thee, Prov. 4. 29.

Neither told I any man what  
the Lord had put in my heart to  
do, Neh. 2, 12.

3 Of government of the con-  
versation.

Keep sound vvisdome and d's-  
cretion, Pro. 3, 21.

A man of understanding both  
vvisdome, Pro 10. 23.

A man shall be commended ac-  
cording to his vvisdom, Pro. 12. 8.

With the wel-advised is w's-  
dome, Pro. 13, 10.

The vvisdome of the Prudent is  
to understand his way, Pro. 14, 8.

Wisdom resteth in the heart of him  
that hath understanding, Pr. 14. 33.

Wisdom is before him that hath  
understanding, Pro. 17, 24.

Cease from thine owne wisdom:  
Pro. 23, 4.

Wisdom giveth life to them that  
love it, Eccl. 7, 12.

Wisdom strengtheneth the wise,  
Eccl. 7, 19.

361 *Observations, Advice,*

As a man who is dumb, I am not able to  
face to shine, but I am not able to

Wisdom is better than strength,  
Ezek. 9:16. 1900

Dead flies cause the ayment of  
the Apothecary to send out a fly-  
ing favour, so doth a little fall  
him that is in reputation, for his  
dome and honour, Eccl. 10, 1.

wisdom and knowledge shall be  
the stability of thy times, 103, 6.

He giveth wisdom to the wise,  
Dun 2:22. turn on cleaving hand

- If any man lack wisdom, let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him, James 1:5.

Look out a man discreet and  
wise, Gen. 41, 33. Ps. 41, 10 & 11

¶ Thou art a wife man and knowest what thou art to do, I King say.

Be not wise in thine own eyes,  
Pro. 3, 7. 22. 019 h3m10qqa-lib

The wife man's eyes are under  
head, Eccl. 2: 14. 019, 115 (1803)

I would have you remember that

which is good, and simple concern-  
ing evil, Rom. 16. 30. and 1 Cor. 13.

Wayne bandeth a matter wisely shall find good, Prov. 14. 20. H

Give me wisdom and knowledge, Chron 1:10. 1000 A.D.

infant and knowledge is great  
it would that a Christian...

Teach me good judgement and  
knowledge. Phil. 1:9. 66. 61/4

...wise men lay up knowledge, Pr

God giueth to man that is good  
in his faith, wisdom, and know-

1848, Beech, 10 miles from the coast.

10  
 11  
 12  
 13  
 14  
 15  
 16  
 17  
 18  
 19  
 20  
 21  
 22  
 23  
 24  
 25  
 26  
 27  
 28  
 29  
 30  
 31  
 32  
 33  
 34  
 35  
 36  
 37  
 38  
 39  
 40  
 41  
 42  
 43  
 44  
 45  
 46  
 47  
 48  
 49  
 50  
 51  
 52  
 53  
 54  
 55  
 56  
 57  
 58  
 59  
 60  
 61  
 62  
 63  
 64  
 65  
 66  
 67  
 68  
 69  
 70  
 71  
 72  
 73  
 74  
 75  
 76  
 77  
 78  
 79  
 80  
 81  
 82  
 83  
 84  
 85  
 86  
 87  
 88  
 89  
 90  
 91  
 92  
 93  
 94  
 95  
 96  
 97  
 98  
 99  
 100  
 101  
 102  
 103  
 104  
 105  
 106  
 107  
 108  
 109  
 110  
 111  
 112  
 113  
 114  
 115  
 116  
 117  
 118  
 119  
 120  
 121  
 122  
 123  
 124  
 125  
 126  
 127  
 128  
 129  
 130  
 131  
 132  
 133  
 134  
 135  
 136  
 137  
 138  
 139  
 140  
 141  
 142  
 143  
 144  
 145  
 146  
 147  
 148  
 149  
 150  
 151  
 152  
 153  
 154  
 155  
 156  
 157  
 158  
 159  
 160  
 161  
 162  
 163  
 164  
 165  
 166  
 167  
 168  
 169  
 170  
 171  
 172  
 173  
 174  
 175  
 176  
 177  
 178  
 179  
 180  
 181  
 182  
 183  
 184  
 185  
 186  
 187  
 188  
 189  
 190  
 191  
 192  
 193  
 194  
 195  
 196  
 197  
 198  
 199  
 200  
 201  
 202  
 203  
 204  
 205  
 206  
 207  
 208  
 209  
 210  
 211  
 212  
 213  
 214  
 215  
 216  
 217  
 218  
 219  
 220  
 221  
 222  
 223  
 224  
 225  
 226  
 227  
 228  
 229  
 230  
 231  
 232  
 233  
 234  
 235  
 236  
 237  
 238  
 239  
 240  
 241  
 242  
 243  
 244  
 245  
 246  
 247  
 248  
 249  
 250  
 251  
 252  
 253  
 254  
 255  
 256  
 257  
 258  
 259  
 260  
 261  
 262  
 263  
 264  
 265  
 266  
 267  
 268  
 269  
 270  
 271  
 272  
 273  
 274  
 275  
 276  
 277  
 278  
 279  
 280  
 281  
 282  
 283  
 284  
 285  
 286  
 287  
 288  
 289  
 290  
 291  
 292  
 293  
 294  
 295  
 296  
 297  
 298  
 299  
 300  
 301  
 302  
 303  
 304  
 305  
 306  
 307  
 308  
 309  
 310  
 311  
 312  
 313  
 314  
 315  
 316  
 317  
 318  
 319  
 320  
 321  
 322  
 323  
 324  
 325  
 326  
 327  
 328  
 329  
 330  
 331  
 332  
 333  
 334  
 335  
 336  
 337  
 338  
 339  
 340  
 341  
 342  
 343  
 344  
 345  
 346  
 347  
 348  
 349  
 350  
 351  
 352  
 353  
 354  
 355  
 356  
 357  
 358  
 359  
 360  
 361  
 362  
 363  
 364  
 365  
 366  
 367  
 368  
 369  
 370  
 371  
 372  
 373  
 374  
 375  
 376  
 377  
 378  
 379  
 380  
 381  
 382  
 383  
 384  
 385  
 386  
 387  
 388  
 389  
 390  
 391  
 392  
 393  
 394  
 395  
 396  
 397  
 398  
 399  
 400  
 401  
 402  
 403  
 404  
 405  
 406  
 407  
 408  
 409  
 410  
 411  
 412  
 413  
 414  
 415  
 416  
 417  
 418  
 419  
 420  
 421  
 422  
 423  
 424  
 425  
 426  
 427  
 428  
 429  
 430  
 431  
 432  
 433  
 434  
 435  
 436  
 437  
 438  
 439  
 440  
 441  
 442  
 443  
 444  
 445  
 446  
 447  
 448  
 449  
 450  
 451  
 452  
 453  
 454  
 455  
 456  
 457  
 458  
 459  
 460  
 461  
 462  
 463  
 464  
 465  
 466  
 467  
 468  
 469  
 470  
 471  
 472  
 473  
 474  
 475  
 476  
 477  
 478  
 479  
 480  
 481  
 482  
 483  
 484  
 485  
 486  
 487  
 488  
 489  
 490  
 491  
 492  
 493  
 494  
 495  
 496  
 497  
 498  
 499  
 500  
 501  
 502  
 503  
 504  
 505  
 506  
 507  
 508  
 509  
 510  
 511  
 512  
 513  
 514  
 515  
 516  
 517  
 518  
 519  
 520  
 521  
 522  
 523  
 524  
 525  
 526  
 527  
 528  
 529  
 530  
 531  
 532

I Cor. 14. 20.  $\epsilon\epsilon$ ,  $\gamma\delta$ :  $\eta\theta$   $\epsilon\iota\kappa$

Thou shalt guide me with thy  
counsel; Psal 73:24

disappointed, Pro. 15, 22, 30.

every purpose is established by  
counsell, Pro. 20, 18. Eccl. 1, 1.

## 364 Observations, Advises

1 Sam. 16, 18.

• Every prudent man dealeth with knowledge, but a foole layeth open his folly, Pro. 13, 16.

The vvisdome of the Prudent is to understand his vvay, Pr. 14, 8.

The Prudent man looketh well to his going, Pro. 14, 15.

The simple inherit folly, but the Prudent are crowned with knowledge, Pro. 14, 18.

A Prudent man foreseeth the evill, and bideth himselfe, but the simple passe on and are punished, Pro. 22, 3.

Sergius Paulus a Prudent man, Acts 13, 7.

I vvill behave myselfe wisely, Psal. 101, 2.

David behaved himselfe wisely in all his vvayes, more wisely then all the servants of Saul, so that his name vvvas much set by,

1 Sam. 18, 5, 18, 30.

How holily, vvjustly and unblamably vvve behaved our selves vvving you, 1 Thes. 1, 10.

and Resolutions. 365

We behaved not our selves dishonestly among you, 2 Thes. 3, 7.

To him that ordereth his conversation aright, evill I shew the Salvation of God, Psal. 50, 23.

Let your conversation be as it becometh the Gospel of Christ, Ph. 1, 27.

Be ye boty in all manner of conversation, 1 Pet. 1, 15.

Having your conversation honest that whereas they speak against you as evill doers, they may by your good works which they shall behold, glorifie God in the day of visitation, 1 Pet. 2, 12, & 3, 16.

Herein doe I exercise my selfe to have alwayes a good conscience, void of offence, toward God and toward men, Acts 24, 16, & 25, 1.

Pure Religion and undefiled is to keep himselfe unspotted of the world, James 1, 27.

For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the  
of R 3 I I, not Grace

## 366 Observations, Advises

Place of God, we have had our  
conversations in the world, 1 Cor.  
13, 12.

We must we have a good con-  
science in all things, willing to  
live honestly, Heb. 13, 18.

I am the Almighty God, make  
before me, and be thou upright,  
Gen. 17, 1.

As for me I will walk in my  
integrity, Psal. 16, 11.

Cause me to know the way  
wherein I should walk, Ps. 143, 8.

Let all things be done decently  
and in order, 1 Cor. 14, 40.

A good man will guide his af-  
faires with discretion, Ps. 112, 5.

Thus the Lord guided them on  
every side, 2 Chron. 32, 25.

For thy names sake lead me and  
guide me, Psal. 31, 3.

I will instruct thee and reach  
thee in the way that thou shalt  
go, I will guide thee with mine  
eye, Psal. 32, 8.

The Lord shall guide thee con-  
tinually, Isa. 58, 11. There

There is none so discreet, and  
wise, as thou art, Gen. 41. 39.

Discretion shall preserve thee,  
understanding shall keepe thee,  
Pro. 2, 11.

Keep sound wisdom and dis-  
cretion, Pro. 3, 21.

Ponder the path of thy feet, and  
let all thy wayes be established,  
turne not to the right hand nor to  
the left, remove thy feet from  
evil, Pro. 4, 26, 27.

In all thy wayes acknowledge  
him, and he shall direct thy paths,  
Pro. 3, 6.

The way of a fool is right in  
his own eyes, but he that hea-  
reth unto Counsell is wise, Pro.  
12, 15.

A mans heart devise h his way,  
but the Lord directeth his steps,  
Pro. 16, 9.

Mans goings are of the Lord,  
how can a man then understand  
his owne way? Pro. 20, 24.

O Lord I know that the way of  
man

R 42. all man

268 Observations Advises

man is not in himselfe, it is not in  
man that walketh in direct  
steps, Jer. 122.

He that despiseth his wages  
shall dye, Pro. 19. 16.

As many as walk according to  
this rule, peace be on them and  
mercy, Gal. 6. 16.

Let us walk by the same rule,  
Phil. 3. 16.

Finally my Brethren, whatsoever  
things are honest, whatsoever  
things are just, whatsoever  
things are pure, whatsoever  
things are lovely, whatsoever  
things are of good report; if there  
be any virtue, and if there be any  
praise, think on these things, Ro.

4. 8.

4 Of passion and sobriety.

We are men of like passions, A. C.  
14. 15.

A man subject to like passions,  
James 3. 17.

Their Princes shall fall by the  
sword,



101  
and Resolutions. 369

mouth, for the rage of their tongue  
Hosea 7, 16.

The foole rageh and is confu-  
sed, Pro. 14, 16.

Cease from anger and forsake  
wrath, PERL. 37, 8.

A fooler's wrath is presently  
knowne, but a Prudent man  
covereth shame, Pro. 12, 16.

He that is slow to wrath is of  
great understanding, but he that  
is hasty of spirit exalteth folly,  
Pro. 14, 19.

A soft answer turneth away  
wrath, but grievous words stirre  
up strife, Pro. 15, 1.

A man of great wrath shall  
suffer punishment, for if thou de-  
liver him, yet thou must doe it  
again, Pro. 19, 19.

A soft in secret pacifieth anger,  
and a reward in the bosome, strong  
wrath, Pro. 21, 14.

Proud and haughty scorner is his  
name, who dealeth in proud words  
Pro. 21, 14.

A Horse is heavy, and the Lord  
exceedingly, but a foot of wrath is  
harder, then death, Pro: 27, 3. or  
Wrath is cruell and anger is out-  
rageous, Pro: 27, 4. 21. and 28.

Give place unto wrath, Ro 12, 9  
Be angry, and sinne not, let not  
the sunne goe downe upon your  
wrath, neither give place to the  
Devill, Eph 4, 26, 27. ~~Let~~ Let  
all bitterness, and wrath,  
and anger, and clamour, and  
reviling be put away from  
you, Eph 4, 31.

Be slow to wrath, for the wrath  
of man worketh not the right-  
eousness of God, James 1, 19, 20.

Be not hasty in thy spirit to be  
angry, for anger resteth in the bo-  
soms of fools, Eccl 7, 9 and 9d

As a trifling matter stirreth up  
 strife, but he that is slow to anger  
 appeaseth strife, Pro. 15, 18.

He that is slow to anger is better  
than the mighty, and he that re-  
sisteth his anger, when he hath sa-  
ved his city, Pr. 15, 32. The

13. **And Resolutions.** 371

The discretion of a man defer-  
reth his anger, and it is his glory  
to passe over a transgression, Pro.  
19, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

He that is soon angry, dealeth  
foolishly, Pro. 14, 17.

It is better to dwell in the  
wildernesse, then with a conten-  
tion and an angry woman, Pro.  
21, 19, 9, & 25, 24.

Make no friendship with an  
angry man, and with a furious  
man thou shalt not goe, least thou  
learne his wayes and get a snare  
to thy soul, Pro. 22, 24, 25.

An angry man stirreth up strife,  
and a furious man aboundeth in  
transgression, Pro. 29, 22.

Not soon angry, Tit. 1, 7.

The heart also of the rash shall  
understand knowledge, Ila. 32, 4.

And to doe nothing rashly, Acts  
19, 36.

Patient, not a brawler, I Tim. 3, 3.

No brawlers, but gentle, Tit. 3, 2.

Put away from thee a froward

387

### 371 Observations, Abuses

mouth, and perverse lips put farre  
from thee, Pro. 4, 24. E 1. 8. 019

He that is of a perverse heart  
shall be despised, Pro. 12, 8.

He that is perverse in his  
wayes despiseth the Lord, Pro. 14, 26.

He that hath a froward heart  
findeth no good, and he that hath  
a perverse tongue full of  
mischiefe, Pro. 17, 20.

He that is perverse in his wayes  
shall fall at once, Pro. 28, 18.

He that perverteth his wayes  
shall be knowne, Pro. 10, 9.

The Counsell of the froward is  
carried headlong, Job 5, 12.

A froward heart shall depart  
from me, Psal. 101, 4.

They are froward in their paths,  
Pro. 2, 15.

The froward is an abomination  
to the Lord, Pro. 3, 32. & 11, 20.

A mighty person, a wicked man  
walketh with a froward mouth,  
Pro. 16, 15.

(5) **And Resolutions.** 373

The froward mouth doe I hate,  
Pro. 8, 13.

The froward tongue shall be cut  
out, Pro. 10, 31.

The way of a man is froward  
and strange, Pro. 21, 8.

Thornes and snares are in the  
way of the froward, he that doth  
keep his soule shall be safe from  
them, Pro. 22, 5.

Let us watch and be sober,  
1 Thes. 5, 6.

Sober of good behaviour, 1 Tim.  
3, 11.

Sober, just, holy, temperate, Tit.  
2, 12.

Likewise, exhort to be sober-  
minded, Eu. 2, 6.

Gird up the loynes of your mind,  
be sober, 1 pet. 1, 13.

Be ye therefore sober and watch,  
1 pet. 4, 7.

Be sober, be vigilant, 1 pet. 5, 8.

I speak forth the words of watch  
and sobernesse, Acts 26, 6.

We should live soberly, righte-  
ously.

374 Observations, Advises

ously and godly in this present  
world, Tit. 2, 12.

The fruit of the Spirit is meek-  
nesse, temperance, against which  
there is no law, Eph. 5, 22, 23.

Add to knowledge temperance,  
2 pet. 1, 6.

Let your moderation be knowne  
unto all men, the Lord is at hand,  
phil. 4, 5.

wise men turne away wrath,  
prov. 29, 8.

Of pride and humillity.

The feare of the Lord is to hate  
evil, pride & arrogancy, pro. 8, 13.

When pride cometh, then com-  
meth shame, but with the lowly is  
wisdom, pro. 11, 2.

Onely by Pride cometh con-  
tention, but with the lowly  
is wisdom, Prov. 11, 12.

Onely by pride cometh conten-  
tion but with the well-advised  
is wisdom, pro. 13, 102.

Pride goeth before destruction,  
and an haughty spirit before a fall  
pro. 16, 18.

Quoted Resolutions 375

A mans pride shall bring him low, but honour shall uphold the humble in spirit, pro. 29, 23.

Those that walke in pride, he is able to abase, Dan. 4, 37.

A perpetuall desolation, this shall they have for their pride, Zeph. 2, 9, 10.

He smiteth through the proud, Job 26, 12.

Look on every one that is proud, and bring him low, Job 40, 12, 13.

Him that hath an high look and a proud heart will I not suffer, psal. 101, 5.

Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth a farre off, psal. 138, 6.

A proud look doth the Lord hate, pro. 6, 16, 17.

Every one that is proud in heart is an abomination to the Lord, pro. 16, 5.

Better it is to be of an humble spirit with the lowly, then to be

375 **Observed Advices**

vide the spoyle with the proud  
pro. 16. 19.

An high look and a proud heart  
and the plowing of the wicked  
is sinne, pro. 21. 4.

He that is of a proud heart stir-  
reth up strife, pro. 18. 29.

He that trusteth in his own  
heart is a foole, but who so walk-  
eth wisely shall be delivered,  
pro. 18. 26.

The patient in spirit is better  
then the proud in spirit, Eccl. 7. 8.  
God resisteth the proud, but giveth  
grace to the humble, James 4. 6.  
1 pet. 5. 5.

Lord, my heart is not haughty,  
nor mine eyes lofty, psal. 138. 1.

Before destruction the heart of  
man is haughty, and before honour  
is humility, pro. 18. 12. the haugh-  
ty shall be humbled, Isa. 10. 33.

Thou wilt bring downe high  
looks, Psal. 18. 28.

Boast not thy selfe to morrow,  
for thou knowest not what a day

may



nothing forth, let another praise  
thee and not thine owne mouth, as  
hunger, and praise on thy lips,  
1 Tim. 3, 2.

Why boastest thou thy selfe  
mighty man? psal. 31. 1. The  
tongue is a little member and  
boasteth great things, James 3, 5.

Let nothing be done through  
vainglory, but in lowliness of  
mind, let each esteem others bet-  
ter then themselves, phil. 2, 3.

Knowest thou a man wise to his  
conceit? there is more hope of a  
foole then of him: The sluggard  
saith in his heart, I will not  
labour, for I shall find.

pro. 26, 12. The rich man is  
wise in his owne conceit, but the  
poore man hath understanding, and  
searcheth it out, pro. 28, 12.

Be not wise in your owne con-  
ceits, Rom. 12, 3. 16. 81. 1619. 1620.  
Neither in the day of wrath,

Eccle. 7, 26. 27. 28. 29. 30. 31.

# 398 Observations, Admonitions

Be not wise in thine own eyes,  
Pro. 3. 7.

Lean not unto thine own understanding,  
Pro. 3. 5.

That no one of you be puffed up,  
1 Cor. 4. 6.

Charity vaunteth not it self, it  
is not puffed up, 1 Co. 13. 4. The scor-  
ner is an abomination to men, Prov.  
24. 9. Surely God scorneth the  
scorners, Pro. 3. 34.

Judgements are prepared for  
scorners, Pro. 19. 29. The scorner  
is consumed, Isa. 29. 20. Scorners  
delight in their scorning, Pro. 10.  
21. Blessed is the man that sitteth  
not in the seat of the scornfull,  
psal. 1. 1.

Let it not once be named among  
you, nor foolish talking, nor jesting,  
which is not convenient, Eph. 5. 4.

He shall save the humble person,  
Job. 22. 28. He forgetteth not the  
cry of the humble, psal. 9. 12. Lord  
thou hast heard the desire of the  
humble, psal. 9. 17. Blesseth it is

*and Resolutions.* 379  
of an humble spirit with the  
holly, then to divide the spoil with  
him. Pro. 18, 19. honour shall  
add the humble in spirit, Pro.  
23. I dwell with him also that  
is an humble spirit, to revive  
the spirit of the humble, Is. 57, 15:



his serene admonition to his Fa-  
mily before their worshipping  
of God together therein.

NOW I pray let us againe at  
this time in the feare & assi-  
stance of the Lord our God, as  
in his presence, who is through-  
ly acquainted with all our ways  
as well as we can, though alas  
we cannot as we ought, in sincere  
obedience to his will, set our  
souls reverently & attentively  
to seek him in his holy ordinan-  
ces & so depending upon, wait-  
ing for, comforting our selves in  
the assurance of his most mercifull

# 380 Observations, Advises

ful and faithfully promised forgiveness, acceptation & blessing through Christ Jesus, Amen.

But as for me and my house we will serve the Lord Josh. 24. 15. Greet the Church that is in thy house, Rom. 16. 5.

Then to read a chapter in the Bible reverently: To observe some plain & profitable lessons out of the same discreetly: To read somewhat in a good book distinctly: to pray humbly: to sing part of a psalm understandingly: all every morning and evening constantly.

\*\*\*\*\*

His unsained blessing upon his family after their worshipping the Lord together continually.

NOW the Lord God our heavenly Father, God alone, besides whom there is no other,  
Lord

universal, in respect of whom  
 creatures are nothing, whose  
 name be blessed for ever-  
 more, whom we alone & always  
 are to know, feare, worship,  
 love, and trust according to  
 thy Word; besides whom we  
 know nor acknowledge no other  
 aide nor helper: be again and  
 again most humbly and unfain-  
 tly entreated and urged in  
 prayer as he hath done and pro-  
 mised, be we never so unwor-  
 thy, be our duties never so weak-  
 ly performed, and whatsoever  
 opposeth, to forgive, accept,  
 governe, comfort, preserve, pro-  
 vide for, every manner of way  
 for good to watch over, and to  
 blesse all and every one of us,  
 all and every one of his now  
 and alwayes, through Christ Je-  
 sus, Amen, Amen.

In the morning  
 Then every one to his lawfull  
 employment in the name of the  
 Lord

## 382 Observations, Advises

Lord, conscionably and cheer-  
fully. Q. 4. 2. 1. 8. 1. 5. 2. 1. 0. 1. 2. 1. 0. 1.

In the evening. 1. 8. 2. 1.

Then every one to rest in the  
feare and favour of the Al-  
mighty. 1. 0. 2. 1. 0. 1. 0. 1. 0. 1. 0. 1.

Let the meditations of my heart  
and words of my mouth be al-  
wayes acceptable in thy sight O  
Lord, my strength, and my Redeem-  
er, Amen, Psal. 19. 14. 1. 1. 0. 1.

1. 0. 1. 0. 1. 0. 1. 0. 1. 0. 1.

## Errata

Page 9 line 3 read verse 10.  
p. 11. l. last. r. Nah. p. 19. l. 17.  
r. Ch. 25. p. 21. l. 14. r. ver. 9. p.  
22. l. 11. r. Ch. 6. ver. 4. p. 23. l. 1.  
r. Mic. p. 85. l. 10. r. Ch. 30 p. 99.  
l. 19. r. his, p. 146. l. 9. r. Ch. 50.  
p. 161. l. 20. insert have, p. 175.  
l. 18. insert with, p. 181. l. 21.  
r. ver. 10. p. 189. l. 15. r. ver. 26.  
l. 12. r. ver. 22. p. 195. l. 15. r. Ch.  
10. p. 199. l. 10. r. Chron. p. 201.  
l. 16.

